

What happens when you lose sight of an ancient civilization? What happens when the history of an entire era is hijacked? What happens when you take away the legacy of a nation? What happens when you violate the sanctity of a human being; of all mankind? What happens when all this comes to pass? Is the truth irrevocably lost? Or does it hide from sight, only to return after a while, as the Dwellers of the Cave returned to the City? And can the people of the City suffer the return of the Cave Dwellers? Or will darkness endure in the City? Will the Nile Valley accept the return of the Egyptian civilization? Or will Miṣr remain in the City? Will the land of Yemen accept the return of Ibraheem's ancestors? Or will their memory be forever imprisoned in Iraq? Can the Sarawāt Mountains of forgotten Arabia suffer the return of the Patriarch and his descendants Ishāq and Ya'qūb? Or will their legacy be held hostage indefinitely in the wilderness of the Levant? Will Yūsuf and Mūsa return to their homeland on the green slopes of Ḥimyar? Or are they doomed to tarry forever in the desert of rabbinical lies? Will ancient Ṣan'ā' ever sing its Psalms again, heralding the return of its sons, Dāwūd and Sulaymān? Or will their memory be eternally lost in Palestine and the passages of the Orientalist translations of the Old Testament?

Is there anyone on this Earth who will listen to the call of the Sarawāt Mountains and pave the way for the truth to return to the City?

And will the people of the City welcome the return of the truth?

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This endeavor is dedicated to all of humanity.

May it contribute to our awakening.

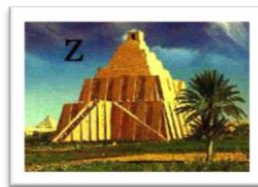
ARABIA

The Untold Story

Book 4: The Assyrian Storm

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2014

Spelling and Transliteration

The following is a spelling and transliteration guide, to help non-speakers of Arabic grasp the actual pronunciation of certain Arabic letters.

a = ا (short *alif*) when it comes at the beginning of a word. Examples: *amr* (أمر), *aseer* (أسير), *alam* (ألم).

' = إ (short *alif*) when it comes in the middle or the end of a word. Examples: *ma'kal* (مأكل), *ma'wa* (مأوى), *Saba'* (سبأ), *naba'* (نبأ).

OR, (hamzah). Examples: *jā'* (جاء), *mā'* (ماء), *Qur' ān* (قرآن)

ā = (long *alif*). Examples: *asmā'* (أسماء), *anwār* (أنوار), *aqlām* (أقلام).

th = ث (*thā'*). Examples: *Yathrib* (يثرب), *thawāb* (ثواب), *thaman* (ثمن).

dh = ذ (*dhāl*). Examples: *dhahab* (ذهب), *ādhān* (آذان), *dhakar* (ذكر).

ḥ = ح (*ḥā'*). Examples: *ḥamal* (حمل), *ḥoot* (حوت), *Ḥimyar* (حِمْيَر).

ṣ = ص (*ṣād*). Examples: *Ṣāleh* (صالح), *ṣiyām* (صيام), *aṣnām* (أصنام).

ḍ = ض (*ḍād*). Examples: *Ramaḍān* (رمضان), *ḍalāl* (ضلال), *ghaḍab* (غضب).

ṭ = ط (*ṭā'*). Examples: *ṭūr* (طور), *bāṭil* (باطل), *ṭāreq* (طارق).

ẓ = ظ (*ẓā'*). Examples: *ẓaheera* (ظهيرة), *ẓalām* (ظلام), *shawāẓ* (شواظ).

' = ع (*'ayn*). Examples: *'iqāb* (عقاب), *a'rāb* (أعراب), *Far'awn* (فرعون).

gh = غ (*ghayn*). Examples: *ghayth* (غيث), *ghafoor* (غفور), *raghd* (رغد).

q = ق (*qāf*). Examples: *qitāl* (قتال), *qalam* (قلم), *Quraysh* (قريش).

h = ه (*hā*). Examples: *Hūd* (هود), *hadiyy* (هدي), *wahn* (وهن).

Note: Aside from proper nouns (the names of persons or geographical locations), certain terms that appear in the Arabic text of the Qur'ān have been left un-translated for the time being, as we have yet to find accurate substitutes for them in English. Consequently, those terms have been left as they are, and transliterated for the convenience of non-speakers of Arabic.

Preface

The Babylonian enslavement did not take place in Palestine. Nor is there any record, in all of Palestine's actual and physical history, of such a massive event. And everything that has been written and propagated regarding this subject in the official academic books and media in the East and West is quite simply the result of a fraudulent and deceptive interpretation of the event; one that constitutes a glaring, even criminal corruption of the truth.

So where did the so-called "Exile" take place? What were the motives behind it? Of course, we are not denying that the event did in fact happen. We are simply questioning its actual geographical theater. The truth of the matter is that the original (Aramaic) Old Testament scripture, which has been used by the manipulators of history as the only source of information regarding the Exile, does **not** indicate Palestine or current-day Jerusalem as the setting of this event, in any way, shape or form.

Our goal in this fourth volume is to reconstruct the events surrounding the Babylonian enslavement by means of a precise, scientific and non-biased reading of the actual Biblical and Mesopotamian texts, and comparing their contexts with the old Arabian chronicles often ignored and overlooked by contemporary commentators. The classical reports are adamant in their stance that the Exile was in fact a series of catastrophic campaigns whose theater was none other than the lands of Yemen, as well as parts of Yamāmah and the Ḥijāz, and that its victims were not **solely** the ancient Israelites, but a large number of Arabian tribes.

We will demonstrate to you, dear reader, how the Orientalist (Judeo-Christian) version of the Levant's history has, throughout the generations, imposed a monopoly over the record of events, and how successive generations of academics, laymen and religious elite have fallen victims to this spectacular fraud, through their marketing of the Babylonian enslavement as an event which pertained to Palestine's past.

We will show you how the anecdotes and lamentations of the Old Testament, which describe vividly the destruction that befell the mountainous country of the Children of Israel, were projected onto a false theater, and interpreted as the cultural legacy of European ethnic groups who, at one point in history, embraced Judaism as their religious creed. This outrageous assertion is no different than a Japanese Muslim (for example) who declares himself a descendant of the tribe of Quraysh, and consequently claims his right to the tribe's heritage and to territorial rights in the Arabian Peninsula!

We will also delve deep into al-Hamadānī's massive gazetteer, his *Description of Arabia*, and unlock together one of the greatest mysteries that has baffled archeologists of the past

generations, as we uncover another important piece in the ultimate puzzle: who Muḥammad (P) really was, and where (and when) he lived and preached.

The aim of this part of our journey shall be twofold:

First: To break the monopoly held by the Judeo-Christian Biblical interpretation regarding Palestine's history, by presenting an alternative version of the story which seeks to place the events surrounding the Babylonian enslavement in their correct geographical theater.

The Biblical scholars have, for centuries, painted a picture in the minds of the masses which depicts the Exile as an event that was concerned only with the Jews; whereas nothing can be further from the truth. The fact is that the Babylonian and Assyrian campaigns were directed at the rebellious Arabian tribes in general (not just the Israelites or the Jews). This is what the Mesopotamian scriptures and tablets, unearthed from the ruins of Iraq, clearly tell us. The Children of Israel were but one of the many Arabian tribes who were victims of the chastisement. These ancient scriptures, carved in stone, speak of at least eight campaigns, two of which (namely the conquests led by kings Esarhaddon and Nebuchadnezzar) were so devastating, that they shook the mountains of Arabia, and ended up changing the very demographic foundations of the Peninsula, forever.

Second: To expose one of the goals of the Orientalist monopoly, namely the portrayal of the Western Jews – throughout history – as the sole and exclusive targets of persecution. This is part of the political propaganda which relies on the manipulation of base human emotions, by painting the picture of the solitary and racially separate victims, who must always suffer under persecution as a consequence of their beliefs. A historical and parallel reminder of this phenomenon can be seen in the account of Hitler's persecution of the various European peoples during World War II, wherein this oppression was marketed to the world as being solely directed at the Jews (what is referred to as "The Holocaust").

Of course, we are not denying that the Nazis perpetrated grave offenses against their opponents during that era. We are simply pointing out the fact that monopolizing this event for political gain and painting it as the plight of a single and particular group, while forgetting the forty million Christians who were victims of oppression during the War (at the hands of Nazis and non-Nazis, alike) constitutes a shameful prostitution of history.

The Orientalist scholars and clergymen – Western and Arabs alike – have torn living pieces from the flesh of Arabia's memory, glued them haphazardly and fraudulently onto Palestine's historical territory, and falsely presented them to the world as part of the "Legacy of the Jews". As a result of their shortcomings, the Babylonian exiles of the 8th and 7th Centuries BC were portrayed as extending and continuing, down through the ages, to claim the Khazar Jews of the

20th Century AD. Thus, the victims who fell to the blades of Nebuchadnezzar were imagined to be the very ancestors of the victims of the Nazi bullets and gas chambers of the 1940's! As for the other casualties of these events (the remaining Arabian tribes and the millions of non-Jews who suffered and died during WWII), their story must never be heard, and their fate must remain buried in oblivion (it is considered “anti-Semitic” to even mention them).

In this fourth book of the series, we will show you, dear reader, how the modern Biblical scholars inserted, into the history of the Levant that is being taught in the schools and universities of the world, wars that never actually happened. We will show you how they imagined heroes and kings who never set foot in Syria, Jordan or Palestine, and whose names are not mentioned in any of the documents or records of the ancient empires which occupied that region. We will expose to you the depth of the deception they successfully passed onto the generations, and how they interpreted the dirges and lamentations of the Old Testament as pertaining to an imaginary land that did not exist anywhere except in their diseased fantasies.

We will prove to you that these songs were in fact nothing but Arabian poems, composed during a time when the tribes occupying the Peninsula spoke many different – and now almost extinct – dialects. In fact, the songs found in the Old Testament are the last remaining vestiges of what the Orientalists and contemporary Arab historians often refer to as the “Lost Jahiliyyah Poetry”. These sad poems will help us paint a true picture of the nomadic tribes, during the distant age of their infancy, when they roamed the plains and mountain ranges of Arabia, fighting wars among each other, as well as against raiding outsiders (Egyptians and Assyrians).

We will prove to you, beyond any shadow of doubt, that the tribes who were allowed to return from the Babylonian Exile, courtesy of the Persian monarchs who conquered Mesopotamia during the 6th Century BC – tribes whose names are meticulously listed in the Old Testament books of Ezra and Nehemiah – were in fact Arabian tribes who resided in ancient Yemen, and whose vestigial homes feature in the writings of al-Hamadāni as well as other Arab narrators and poets of the bygone eras.

Let us give you, gentle reader, an example of corruption, which will serve to paint a brief picture of how deep the Orientalist imagination ran, and how it ended up completely distorting the original meaning of the very accurate Biblical narrative.

In the second Book of Kings, we come across the following passage:

Now Ahaziah had a fall from the upper window of his chamber (attic / lattice) in Samara, and was ill. And he sent men, and said to them: “Inquire of Baal-Zebub, the god of Ekron, about the outcome of my disease, to see if I will get well or not”.

Biblical commentators are quick to point out that the above passage contains a derogatory reference to Baal-Zebub, a pagan deity of the so-called “Canaanites”. Even assuming this remark to be spot on, does the translation make any sense to you? Why would Ahaziah, who was supposedly a monotheistic Israelite king, seek an augury from a pagan god, to find out if he would soon recover from his illness? Furthermore, how likely is it that a king would “fall” from an attic window and become ill? This makes absolutely no sense in the context of the passage, which speaks of a battle between the Israelites (Ahaziah and his army) and their enemies, the Moabites. Have you ever heard of a king falling from an attic window while he and his forces are supposedly engaged on the battlefield?

What happened was the following: the Orientalists took the word **השֶׁבֶכ**, which spells *h-shbk*, and translated it as “the window”, while interpreting **בבעל זבו**, which actually spells *bi-ba'l zbb* as the name of a pagan deity. The truth of the matter is that the Aramaic text does not speak of a window, nor does it contain any reference to a Canaanite insect god. The original text, left without the Orientalist tampering, speaks of two actual locations: the first is called *h-shbkh*. (Note the extinct pronoun article prefix *h-*, which corresponds to the Arabic *al-*, meaning “the”). The second location is called *ba'l Zabub*, which corresponds to the Arabic *ba'l Dhabūb*. (Note how there is the prefix *bi-* in the second name. This is equivalent to the English “in”. Hence, the correct rendering, in English, would be “in Baal Zebub”, not “of Baal Zebub). The Orientalists intentionally ignored the *bi-* prefix, finding it troublesome and not serving their imagination of “evil, pagan Canaanites”.

Ahaziah did not fall from his attic window, nor did he seek the guidance of an idol. The account is as follows: Ahaziah and his men were fighting the enemies on the battlefield, in an actual place called *h-Shbkh* (proper noun), where the king suffered a defeat and was cast out. He then sent his men to seek aid from certain tribal allies, who resided in a place (river valley) called *Ba'l Zabub*. In our second book, ***Road of the Patriarch***, we showed you how the ancient South Arabians referred to a river valley as *ba'l* (بعل). In Arabian culture, the term also referred to male fertility, hence the male “water” (seminal fluid).

Here is what Arab geographer, al-Hamadāni, in his ***Description of Arabia*** (pages 252, 253) says regarding the highlands of al-Samrā' (the words in brackets are those of the 20th century commentator of the text):

ثم تقطع بطن قو، ثم **السمراء** و هو أرض سهب، ثم تأخذ في الدهناء (الصحراء)...و من عن يمين ذلك، و على ميسرة **الشبّاك**، شبّاك العرمة، و الغرابات. ثم تقطع العرمة فتزد وشيعاً و هو من مياه العرمة...

Note how al-Hamadāni places *al-Shabbāk* (الشبّاك) as being within the borders of *al-Samrā'* (السمراء). This is not to be confused with the mountain known as *Jabal Samārah*, which lies in the Ibb province of Yemen, as we will see later on.

Elsewhere (pages 214, 215), we find mention of a series of mountains and valleys in Yemen, among which is a peak al-Hamadāni lists as *Dhabāb* (ذباب):

الأودية أولها من شمالها: وادي السرّ سر ابن الرويّة، فيه العيون و الآبار و هو من عيون أودية اليمن... و فيها من جبال مراد جبل برجام من السر... و ذباب بفتح الذال و صرع و سامك و الفلكة و أنير.

The passage places the mountains of Birjām (برجام) *Dhabāb*, Sāmek (سامك) and Adheer (أذير) all within the same geographic space. The contemporary commentator of the text makes a footnote regarding Birjām, a valley known for planting Qāt (the infamous herbal narcotic of Yemen) as well as *Dhabāb*, which he describes as a large mountain overlooking ancient ruins and coal mines. He also explains that the mountain / valley of Adheer is known today as *Adeer* (by rendering the *dh* sound as *d*). Wādi Sāmek is located within the Sanhān administrative region, south-east of Ṣan‘ā’. The commentator of *DoA* notes that Sāmek was the first caravan station travelers frequent on the road to ‘Adan.

If we look up *Dhabāb* in any geographical index or online gazetteer, we find three places bearing that name. One is a mountain located a short distance north-east of Ṣan‘ā’, in a district called *Nahm* (مديرية نهم), another is a small administrative region within the Ta‘iz Province of Yemen*.

Another important passage mentioning *Dhabāb* in *DoA* is the following, which describes a series of ancient fortifications dotting the mountainous Sarāt landscape (page 238):

الحصون منها المشهورة: صناع و القمر و جبل حبّ و وراخ و العود و صبر... و رأس حضور و يُسمّى بيت خولان... و حجة و موتك و ذباب و صرع قلعة ضهر.

Among the names featuring in the concise paragraph (in order) are: *Ḥaḍūr* (the Biblical Hazor), *Mawtak*, and *Dhabāb*.

Yet another valley, *Dhabūb* (ذبوب), also features in al-Hamadāni’s gazetteer (page 234) and is described as being inhabited by a clan called *Bani al-Asmar*, and being part of a country called *Bilād al-Ḥijr* (بلاد الحجر).

فأول بلاد الحجر من يمانها عبل، وادٍ فيه الحبل، ساكنه بنو مالك بن شهر... و ذبوب لبنى الأسمر من شهر.

The above *Dhabūb* lies in a region called Fayfā’ (فيفاء), within the Jeezān Province of Saudi Arabia, a mere 10 kilometers from the Yemeni border**. This *Dhabūb* is most likely the one mentioned in the Old Testament, for reasons that will become apparent in time.

*http://ar.wikipedia.org/wiki/%D9%85%D8%AF%D9%8A%D8%B1%D9%8A%D8%A9_%D8%B0%D8%A8%D8%A7%D8%A8

**<http://ar.wikipedia.org/wiki/%D9%81%D9%8A%D9%81%D8%A7%D8%A1>

Most ancient South Arabian dialects (from which modern Hebrew was artificially constructed) did not vocalize the *dh* sound, and rendered it as *d* or *z*. Also, we should bear in mind that *Dhabūb* and *Dhabāb* are technically the same, once we revert the name to its original, vowel-less form *Dhbb* (before the Masoretic tampering with the text).

Furthermore, the Aramaic expression ויפל, which appears at the start of the Biblical verse, does not say “and he had a fall”. The verb means “he fled” or “was driven out”. Apparently, the Orientalists could not even fathom the absurdity of their translation, nor the fact that their confusion of the terms made the entire passage completely nonsensical.

What about the Biblical place called *Ekron*, which appears in the English translations? In the Aramaic text, it features as עקרין, which begins with the letter ‘*ayn*, and contains the letter *qof*. Although rendering *q* as *k* is acceptable, it would be best to revert the name to its original Arabic counterpart: ‘*Aqrūn* (عقرون):

Poet Sālem ba-Sha‘fayn, writing in singular verse style, recounts how he was forced out of his home in Wādi Do‘an (Ḥaḍramawt) and migrated to a far mountain sanctuary in ‘*Aqrūn*:

السيد أنكرني من أهلي والقراية والعيال
من دوعن أنكرني ومن سبيلان درعي والذهال
لي مال في عقرون و أنا قسيم في ذيك الجبال

And here follows is the correct rendering of the Biblical passage:

Now Ahaziah suffered defeat in al-Shabakh/al-Shabak in Samara, and he sent his men, and said to them: “Go to the Dhabub Vale, and seek the aid / assistance of the leaders of ‘Aqrūn” (2nd Kings 1:3).

There is no “fall from an attic”, nor any pagan insect idol, nor any “illness” or “disease” whatsoever in the Aramaic text. The only disease is in the Orientalist imagination, which rendered the text to suit its own agenda, turned proper nouns into common words, and deviously projected Ekron and Samara onto the Palestinian territory.

Here follows is a summary of the coincidences we encountered in this preface, picking up the numbering from where we left off in our previous book:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
81	השבכ	h-shbk	(the window)	الشباك	al-Shabbāk
82	עקרין	‘Aqron	Ekron	عقرون	‘Aqrūn
83	בעל זב	Ba‘l Zbb	Baalzebub	ذباب / ذبوب	Dhabāb / Dhabūb



Photo #1: Wādi Dhabūb – Jeezan Province

The descriptions featuring in the Assyrian and Babylonian texts regarding the geography of the conquered regions are unlike anything found in Palestine. The Mesopotamian inscriptions tell us that the invading armies had to cross vast desert expanses and chase fleeing tribes across coastal plains and up into mountains. These inscriptions cannot possibly be speaking of the Palestinian landscape. Furthermore, during the reign of Kings Esarhaddon and Nebuchadnezzar, the entire Levant area (Syria, Lebanon and Palestine) was **already** a part of the Mesopotamian Empire (see the map hereafter). Why would the armies attack their own territory?

Evidence points towards Palestine as having been no more than a quiet, peaceful, backwater area of the mighty Mesopotamian state at the time. Palestine's culture, terrain features, and limited resources could not possibly have harbored the large number of rebellious tribes that were a constant thorn in the side of the Babylonian monarchs. It was to Arabia that the campaigns were directed, as the kings of ancient Iraq sought to discipline the tribes who controlled the trade routes converging in Najrān and running along the Red Sea coast of Tihāmah.



Map #1: The Assyrian Empire (around 700 BC)

We present to you, honored reader, our fourth book of the series *Arabia: The Untold Story*. It is a humble effort on our part, which calls for serious contemplation before issuing any judgment. We believe that actual history can still be gleaned from amidst the piles of garbage, hearsay and political manipulation that are often interwoven into it. All that one needs in order to separate the grain from the chaff and see the truth as it actually is – not as one wishes it to be – is a measure of patience, common sense, courage, and above all, an open mind. In the end, the correction of history is a means towards justice.

We encourage you to thoroughly read the previous three books of the series – if you have not done so already – as, due to the enormity of the task ahead of us, and the abundance of information found in this volume, we will often be referring to those books (for the sake of brevity, and avoiding repetition).

We invite you to join us in this deep historical contemplation, as we begin, bit by bit, to unravel the true history of the Prophets, and ultimately the puzzle of Muḥammad’s identity and the origins of the Qur’ān, which have always been perceived by contemporary Western scholars as being shrouded in mystery.

The correction of Palestine’s history is an endeavor which must be continued by future generations, whom we hope will use our efforts as a springboard to set matters straight. This correction will ultimately lead not only to the vindication of Arabian history from the false presets and nonsense preconceptions which have marred its true image, but also to the condemnation of such fraudulent concepts as the “Promised Land” and the “Divine Right of Return”, by exposing them as no more than racist, political tools used by scheming imperialists throughout history.

* * * * *

“No army can defeat an idea whose time has come”.

- *Victor Hugo*

Assyrians and Babylonians in Arabia

In the valleys of 'Aseer, the Yemen, and the Hijaz, there are ruins which may one day yield to the historians and the world more about the old states of the Sabaeans, Minaeans, Himyarites, and Nabataeans and earlier kingdoms of Arabia, and show in clearer fashion meanings in the early books of the Bible, and historical allusions in the Koran. And who knows what ancient treasures lie buried in the forgotten vestiges of 'Aseer?

(Gerald de Gaurie – *Arabia Felix*; 1946)

Of the numerous Mesopotamian campaigns, the excursion of Nebuchadnezzar in particular was afforded great importance by the Arab narrators of old. To state a few examples, historian al-Ṭabari, in his voluminous book *Siyar al-Mulūk* (lit: *Biography of Kings*), al-Mas'ūdi, in his *Murūj al-Dhahab* (مروج الذهب) and al-Nuwayri, in *Nihāyat al-Arb* (نهاية الأرب), all spoke very clearly of Nebuchadnezzar's military excursion into the Ḥijāz and Yemen. Geographer al-Hamadāni also made passing reference to it in his records, as did historian Ibn Sa'eed al-Andalusi, in his famous chronicles on pre-Islamic Arabia, and Ibn Ḥabeeb, in his book *Al-Muḥabbar* (المحبر).

With the exception of Ṭabari, the stories narrated by the above-mentioned historians focused exclusively on Nebuchadnezzar's excursion, without any mention of the expeditions instigated by other monarchs. This is despite the fact that the Mesopotamian inscriptions unearthed from the ruins of Iraq spoke of at least eight campaigns, all of which aimed to discipline the rebellious tribes who were a constant threat to the borders of the Babylonian and Assyrian Empires.

In the classical Arabic narrations, Nebuchadnezzar is referred to as *al-Bakht Naṣṣar* (البخت نصر), and in some texts features as *Bakhtnaṣṣar* (بختنصر), by merging the two names together, as was common in the ancient dialects. Despite the confusion encountered in the Arabian sources, and their tendency to mix actual historic events with legends (as we will soon see), there is no indication whatsoever that Nebuchadnezzar's colossal campaign was directed exclusively against the Jews. What these narrations clearly tell us is that the Babylonian chastisement befell the residents of Arabia, and ultimately reached the domains in and around Ḥaḍūr (حضور) in Yemen, as well as Ur-Salem (the original Jerusalem). The name Ḥaḍūr appears as *Ḥaṣūr* in the Aramaic Bible, and was rendered as *Hatzor* by the European translations.

These old reports speak of Bakhtnassar's destruction of what they call *Bayt al-Maqdis*, and some claim that the primary motive behind the campaign was vengeance for the blood of John the Baptist, who was killed in the Levant by Arabs who had migrated to Palestine. This alleged motive has no basis whatsoever, and constitutes a glaring anachronism, as John the Baptist had

no historical relation to the era of Nebuchadnezzar (around 600 BC). Such anachronisms are often encountered in the classical Arabian reports; however, it does not mean that the stories must be completely discarded, as grains of the truth can still be gleaned from within their texts.

The traditional narrations of Nebuchadnezzar's campaign were often tied to the motives behind the tribes abandoning their native homelands and migrating elsewhere (namely to the Ḥijāz, Iraq, and the Levant). And some of the accounts regarding the catalyst of this mass displacement do indeed have a historical basis, irrespective of the reporter's tendency to infuse the tales with legendary aspects. One such account was narrated to us by Ibn Ḥabīb al-Baghdādī (died in 860 AD), in his book *Al-Muḥabbar* (page 6), wherein he states the following:

إن بخت نصر أمر بغزو أهل حضور و أهل باعربايا الذين لا أغلاق لأبوابهم، فسار نحوهم و استعرض العرب بالسيف حتى انتهى إلى حضور. و كان الذي أمر بخت نصر بغزوهم و قتلهم، فيما ذكر و الله أعلم، أن الله تبارك و تعالى أوحى إلى أبرخايا بن أحنيا بن زربابل بن شائيل، و هو من ولد يهوذا بن يعقوب بأمره، أن يأمر بخت نصر بغزو الذين ذكرنا. فسار حتى انتهى إلى أرض اليمن، إلى موضع منها يُقال له حضور. و كان يسكنها بنو إسماعيل بن إبراهيم، و هم قدمان و رعويل، و يامن، و هم أصحاب الرّس الذين قتلوا نبيهم حنظلة بن صفوان، فبيّتهم بخت نصر و هم لا يعلمون، فجعل يقتلهم. فخرجوا هاربين.

Here follows is a paraphrase of this startling passage, before we do an in-depth analysis of it:

"Bakht Naṣṣar was enjoined to invade the inhabitants of **Ḥaḍūr and Ba'rbāyā, whose doors had no locks**, and so he marched upon them, putting the Arabs to the sword, until he reached Ḥaḍūr. And the motive for this invasion, as was reported – and Allah knows best – was that Allah had inspired to Ibrakhyā bin Aḥniā bin Zarbabel bin Sha'eel, who was a descendant of Ya'qūb, to instruct Bakht Naṣṣar to invade and kill those we mentioned. And so he marched forth until he reached **the land of Yemen**, to a location therein called Ḥaḍūr, which at the time was inhabited by Qadmān, Ra'ueel, and Yāmin, **the descendants of Isma'eel, son of Ibraheem**, who were **the inhabitants of Al-Rass**, and who had killed their prophet, Ḥinṣalah Ibn Ṣafwān. And so Bakht Naṣṣar took them unawares, and began killing large numbers of them, until they were forced to flee".

It is very clear, from the above passage, which was written sometime around 850 AD, that a historic conviction existed among the classical Arab narrators which pointed to the fact that the Babylonian enslavement took place in Yemen, not Palestine, and that its ultimate destination was a region formerly known as *Mikhlāf Ḥaḍūr*, site of a mountain bearing the same name which lay within its territory. Notwithstanding our doubts regarding the actual motives of this campaign (as Ibn Ḥabīb and others saw them), the geography of the event, as they reported it, has always bewildered contemporary scholars. Consequently, old narrations like Ibn Ḥabīb's were dismissed as senseless ramblings or fantasies, because they do not conform to the Orientalist version of events, which the modern academics have been fed.

Taking a closer look at the outlined terms and phrases appearing in Ibn Ḥabīb's "ramblings", we come across the following:

1) Ḥaḍūr and Ba‘rbāya:

We have already located mount Ḥaḍūr (the Biblical Hazor) in our previous books. Al-Hamadāni, in his *Description of Arabia*, mentions this famous peak many times (pages 122, 123, 157, 158, 210-213, 216, 238, 239, 310 and 366). On one particular page (210), he associates between Ḥaḍūr (حضور) and ‘Arbāyā (عربايا), as follows:

مخلاف حضور و هو حضور بن عدي بن مالك من ولده شُعَيْب النبي ابن مههم بن ذي مههم بن المقدم بن حضور عليه السلام،
و هو الذي قتله أهل حضور و عربايا، و كان بُعِثَ لَهُمْ.

Al-Hamadāni traces the name of the old Yemeni *mikhlāf* (small kingdom ruled by a tribal hereditary line) to a semi legendary figure by the name of ‘Adiy bin Mālik, an ancestor of the prophet Shu‘ayb (شعيب), who was slain by the people of Ḥaḍūr and ‘Arbāyā. This last name is no doubt the same *Ba‘rbāyā* mentioned by Ibn Ḥabīb.

2) The Mountain Sanctuaries:

Going back to Ibn Ḥabīb’s passage, we find that it describes the homes of the people who were raided by Nebuchadnezzar as having “no bars” or “no locks” (this is the Arabic phrase لا أغلاق لأبوابهم). This is a figurative expression which appears several times in the narrations of the old historians, and it means that most of the tribes who were targeted by the Assyrian campaigns did not live in sedentary towns of bricks and mortar, but were nomads who often moved from one location to another, dismantling their tented villages when necessity called for it. By contrast, the inhabitants of Palestine enjoyed a quiet and peaceful existence within the fold of the Assyrian Empire. The exact same expression describing the tribal homes appears in a poetic passage in the Book of Jeremiah, in the Old Testament (Jeremiah 49: 30 – 32):

**“Flee you, wander far off, dwell in the depths,
Oh inhabitants of Hazor”, says the LORD;
“For Nebuchadnezzar, king of Babylon,
Has taken counsel against you,
And has conceived a purpose against you.
Arise! Go up to the wealthy nation,
That dwells without care”, said the LORD;
“Which have neither gates nor bars,
Which dwell alone.
And their camels shall be a booty,
And the multitude of their cattle a spoil.
And I will scatter into all winds
Those that are in the utmost corners;
And I will bring their calamity from all sides”,
Thus said the LORD.**

More will be said regarding this scandalous issue later on.

3) The Valley of Al-Rass:

Another notable revelation in the passage concerns the descendants of the Patriarch Abraham, the spiritual father of all monotheists in Arabia. Ibn Ḥabīb clearly states that the descendants of Ibraheem, among whom was Yāmin - who no doubt gave his name to the tribal territory of *Bin Yāmin* (the Biblical Tribe of Benjamin) - lived in the famous *Al-Rass* Valley. This valley is mentioned in the Qur'ān as home to a nation whose tragic fate was to be taken as an example by Muḥammad (P) and his people.

{And 'Ād and Thamūd and the dwellers of Al-Rass, and many generations in between. And for each one We put forth the examples, and each one We destroyed utterly. And they have come upon the town that was showered with a miserable shower. Did they not see it? No, they do not expect any resurrection}...[25:38-40]

Again and again, we encounter, in the Qur'ān, reminders to Muḥammad's own people, calling for them to pause and reflect on the fate of the previous nations, whose vestiges can be seen all around them, within the same geographical scope.

The commentators and historians of old are nearly unanimous that al-Rass (الرس) is indeed in Yemen. Among those was Ibn Khaldūn, in his famous *History* (1 / 72, 73) wherein he places al-Rass somewhere between Najrān and Ḥaḍramawt. Al-Hamadāni, in his book *Al-Ikleel* (lit: **The Wreath**), locates al-Rass in the vicinity of Ma'rib (site of the legendary dam that collapsed), on the road leading north to Najrān and al-'Aqeeq. Here is the passage from *Al-Ikleel* (1/21):

والرس بناحية صيهده وهي بلدة منخرقة ما بين بيهان ومأرب والجوف فنجران فالعقيق فالهنا رجاء إلى حضرموت.

This is yet another clue as to where the Qur'ān was first preached.

Let us now see what al-Hamadāni himself says regarding Nebuchadnezzar's campaign, on page 83 of his *Description of Arabia*:

ولد نزار بن معد و هم أربعة: مُضَر و ربيعة و أباد و أنمار و منازلهم مكة و ما تلاها من تهامة. انتشروا فيما يليهم من البلاد و تنافسوا في المنازل و المحال، و أرض العرب يومئذ خاوية، ليس فيها بتهامتها و نجدتها و حجازها و عروضها كثير أحد، لخراب بُخت نصر إياها، و إجلاء أهلها، إلا ما كان اعتصم منهم برؤوس الجبال و شعابها، و لحق بالمواضع التي لا يقدر عليه فيها أحد، متكباً لمسالك جنوده، فاراً إليها منهم.

Here follows is a paraphrase of the above passage:

"The descendants of Nizār Ibn Ma'd were four: Muḍar, Rabee'ah, Ayād, and Anmār. Their homes were located in Makkah and what lay beyond it of the regions of Tihāmah, and they competed for control of the homes and domains. And this was at a time when the land of the Arabs was desolate, with very few remaining in Tihāmah and Najd and the Ḥijāz, due to the destruction which befell them at the hands of Bakht Naṣṣar, save for those of its inhabitants who fortified themselves in the highest mountain peaks, and were able to evade his armies".

The above text paints an approximate picture of the oppression wrought by the Babylonians, and how the chastisement encompassed the Arabian tribes in general, except for the minority who managed to find refuge in the heights. This description perfectly matches the Biblical account, which describes the targeted peoples fleeing from the wrath of Nebuchadnezzar's war machine, and seeking refuge in the deep vales and mountain sanctuaries.

Despite the tendency of these stories to merge truths with legends, they do not leave any impression upon the reader that the Babylonian campaign was directed solely against a particular people (the Israelites) or against those who embraced a particular religious creed (the Jews). On the contrary, all the evidence seems to indicate that that campaign aimed to discipline the rebellious nomadic tribes who lived in the highlands bordering the Sarāt Mountains of Arabia and the inland regions around Najrān, as well as their sedentary compatriots who controlled the Red Sea coast.

Now let us turn to al-Ṭabari, and see what he had to say regarding this issue. In his *History* (volume 1 / page 327), Ṭabari states the following:

كان بدء نزول العرب أرض العراق و ثبوتهم فيها، و اتخذهم الحيرة و الأنبار منزلاً فيما ذكر – و الله أعلم – أن الله (ع) أوحى إلى برخيا بن أحنيا بن زربابل بن شلتيل من ولد يهوذا، أن أنتِ بختنصر و أمره أن يغزو العرب الذين لا أغلاق لبيوتهم و لا أبواب، و أن يطأ بلادهم بالجنود، فيقتل مقاتلتهم و يستبيح أموالهم. و أعلمه كفرهم بي و اتخذهم الآلهة دوني و تكذيبهم أنبيائي و رسلي. قال، فأقبل برخيا من نجران حتى قدم على بختنصر ببابل، و هو نيوخذ نصر، فعزبته العرب. و أخبره بما أوحى الله إليه و قصّ عليه ما أمره به، و ذلك في زمن معدّ بن عدنان. قال، فوثب بختنصر على من كان في بلاده من تجار العرب، و كانوا يُقدمون عليهم بالتجارات و البياعات و يمتارون من عندهم الحب و التمر و الثياب و غيرها، فجمع من ظفر به منهم فبنى لهم حيراً على النجف و حصّنه، ثم ضمّهم فيه و كلّ بهم حرساً و حفظة، ثم نادى في الناس بالغزو.

Here's a paraphrase of the narration:

The reason behind the settlement of the first Arab migrants in Iraq, and their establishment of homes in al-Ḥeera and al-Anbār, as was reported - and Allah knows best - was that Allah had inspired to Barkhiā bin Aḥniā bin Shalteel, descendant of Yahūdha, to motivate Bakhtnaṣṣar and enjoin him **to invade the Arabs whose homes had no doors or locks**, and to kill their warriors and plunder their homes. Let them suffer for their idol worship and their taking of gods beside Me, and their killing of My prophets and messengers. And so it was that Barkhiā travelled from Najrān to Babylon, where he sought audience with

Nebuchadnezzar, whose name was rendered as *Bakhtnašsar* by the Arabs. Barkhiā related to the king his divine call, and this was during the age of Ma'ad bin 'Adnān. And so Bakhtnašsar turned to the Arab merchants who resided in his country, trading their dates and seeds and clothes with the natives, gathered a whole lot of them in one large and fortified encampment at the site of al-Najaf, integrated them with his own army, and called upon the populace to start the invasion.

According to Ṭabari, Nebuchadnezzar directed his military efforts towards Arabia, having made use of many of its merchants who had settled in the southwestern regions of Mesopotamia, as well as the nomadic warriors who had dissented and joined his forces, and whom he eventually assimilated into his own army of natives. The Babylonian king forced these Arabian legionnaires to join in his campaign, because he needed them as guides to the treacherous terrain he was about to enter. This proves, beyond doubt, that the military excursion of the Babylonian armies and their mercenary allies could not have been directed at Palestine, because the latter was already part of Nebuchadnezzar's realm, and its mostly flat, easily negotiable territory was known to him.

An interesting aspect of Ṭabari's report is his reiteration of Ibn Ḥabīb's mention of the "Jewish" prophet Barkhiā, who resided in Najrān, and was a descendant of the Biblical Zerubabel. This is one of the many instances of anachronism which very often characterizes the reports of the classical narrators. We know for a fact that it was Zerubabel himself who would negotiate the terms of the release of the enslaved tribes with the Persian monarch Cyrus the Great, after the fall of Babylon in the year 539 BC. This took place nearly a century **after** the death of Nebuchadnezzar. Therefore, Barkhiā could not have been alive to seek audience with the Babylonian king. Some Arab chroniclers even inserted John the Baptist into the picture, and claimed that his assassination was a motive for the Assyrian attacks!

Yet these anachronisms do not mean that we should discard the entire reports as fantasies. The same can be said regarding the tendency of the historians to add legendary qualities to the events. For example, who was this *Ma'ad bin 'Adnān* mentioned in several reports? Was he a real figure? And how can we explain the way in which he was taken as a refugee to the Levant, to escape the destruction that befell Arabia in that distant age? Let us read what al-Ṭabari himself says regarding this issue (1/324):

و لمعدّ بن عدنان يومئذ اثنتا عشرة سنة، فحمله برخيا على البراق و ردفه خلفه، فانتهيا إلى حران من ساعتها، و طويت الأرض لإرميا، فأصبح بحرّان فالتقى عدنان و بختنصر بذات عرق.

And Ma'ad bin 'Adnān was twelve years old at the time, and so **Barkhiā carried him on the back of the Pegasus**, and they both flew with all speed to Ḥarrān. As for Jeremiah, **the earth itself folded for him**, and he awoke in Ḥarrān, and met with Ma'ad and Bakhtnašsar in a place called *Dhāt 'Arq*.

The above comical narration is another testament to the confusion which characterized al-Ṭabari's reports. This *Dhāt 'Arq* is mentioned by several Arab geographers as a place somewhere between Makkah and Madeenah. Ḥarrān, on the other hand, lies in the far north of the Syrian territory, near the Turkish border. Notwithstanding the mention of the Pegasus (the mythological winged horse) again, and the earth "magically folding upon itself", just how did Jeremiah end up meeting the duo of 'Adnān (the alleged legendary ancestor of the Prophet Muḥammad) and Nebuchadnezzar, near Makkah?

Despite these occasional lunacies on the part of the old chroniclers, we believe that the thread of truth still exists in their writings, buried beneath piles of conjecture, waiting for someone to glean the historical facts from the myths. Their stories relate to us, the generations of today, a forgotten part of a silenced history that has been stored in the collective consciousness of the inhabitants of Arabia, regarding the true destination of the Babylonian and Assyrian campaigns.

Another interesting aspect that we encounter in these narrations concerns the relation between a mass Arabian migration to ancient Iraq and the campaign that was directed towards Arabia by Nebuchadnezzar. By highlighting this relation to us, the classical narrators attempted to provide a historical explanation for the presence of Arabs within the territory of Mesopotamia.

The truth of the matter is that the Arabian memory regarding these migrations seems to be somewhat foggy, as the historians are not unanimous with respect to their true origins. Many stories we read clearly give the impression that those legions of traders and mercenaries who had moved to Iraq and later joined the raiding Assyrian armies had followed in the footsteps of much older migrations and would, themselves, be followed by more future displacements. For instance, the reports of Ibn al-Kalbi*, a renowned authority on ancient pagan idols and religious history, tells us that the beginning of the Arabian presence in Iraq can be traced back to a Yemeni king by the name of Tabbān As'ad Abū Karb (a descendant of the Tubba' Dynasty mentioned in the Qur'ān), who had invaded Iraq in a bygone era. Other historians, notably Wahb Ibn Manbah in his book *al-Teejan fī Mulūk Ḥimyar* (lit: *Crowns of the Kings of Himyar*) also points to several campaigns led by Arabian tribes against the borders of Iraq, in different historical periods.

These reports of Arabian excursions into Mesopotamia are consistent with some Assyrian archeological inscriptions, which clearly mention military clashes with the *Aribu*, finally necessitating a vast disciplinary campaign aimed at putting an end to their threat. Also, it is worth noting that the Mesopotamian records speak of no less than **eight** campaigns, a fact that is consistent with the Old Testament scripture itself. It is preposterous to assume that the monarchs of ancient Iraq launched these successive campaigns against a tiny territory on the Mediterranean, which was fully under their control. If that were the case, a question would naturally arise: when exactly did they have time to build their empire in the first place?

*Ibn al-Kalbi traced his lineage to the famous tribe of Kalb, which is, without a doubt, the Biblical Kaleb.

What we can say for certain, is that the tendency of migration out of the Arabian Peninsula goes back much deeper into history than the chroniclers tell us. Being that Arabia was the primordial home of the so-called “Semitic” race (despite our reservations to the use of such a term), there is a substantial amount of anthropological and linguistic evidence which points to the fact that the civilizations of Mesopotamia, Egypt and the Levant were founded by people who had originally migrated from the mother land of Arabia, during a prehistoric age that is now beyond memory. We will elaborate on this subject in a future release regarding Noah and the Great Flood, wherein we will prove that the setting of the Deluge was indeed the Arabian Peninsula, and that it was the ancient migrants **from** Arabia who took with them the memory of this event, in the shape of legends, when they settled in the region of Turkey / Mesopotamia.

Going back to the Arab chroniclers, let us take a look at the following sample from Ibn Durayd’s (died 933 AD) book entitled *Al-Ishtiqāq* (entry 970), wherein the scholar and poet mentions a province within Yemen known as *Mikhḷāf al-Suḥūl* (السحول):

و من السحول: شعيب بن يهزم النبي، قتله قومه فبعث الله عليهم البخت نصر فأفناهم.

To paraphrase the above, Ibn Durayd states that the prophet known by the name of Shu‘ayb Ibn Yahzum was a native of the Suḥūl mini-kingdom, and he was killed by his people. As a result, God made an example of them, by setting upon them Bakht Naṣṣar.

Here we find another mention of the chastisement that was inflicted by Allah upon the people of Yemen, as a consequence of their killing of a divine emissary. This seems to be a recurrent theme of the old Arabian reports. According to Ibn Durayd’s version of the story, it was the prophet Shu‘ayb who was the victim of the crime. This may sound strange to you, dear reader, but it seems there was indeed a widespread belief, among the old historians, linking Shu‘ayb to Yemen, and to an ancient mountain city near the coast, known as *Midian*, which appears in both prose as well as old poetry. Yet very few sources mention the Suḥūl region, which lies not far from the Yemeni capital. The Qur’ān, in [7:85] and [11:84], mentions Shu‘ayb in relation to Midian, in addition to previous South Arabian nations (namely the people of Nūḥ, ‘Ād, and Thamūd), and within the context of reminding its audience of the importance of justice and equity in their dealings, and not to wreak corruption in the land.

By far the most eye-opening references to Shu‘ayb appear in the records of al-Ṭabari and al-Mas‘ūdi, both of whom reported that the priest by the name of Jethro, who is mentioned in the Old Testament, was none other than Shu‘ayb himself. Moses, after having fled from “Pharaoh”, sought refuge in Midyan and married one of Jethro’s daughters, whose name in Arabic was Ṣaffūrah. This means that the Arab narrators, until as late as al-Ṭabari’s day and age, firmly believed that Moses lived in Yemen, and resided for a time in Midyan. Consequently, they

sought to match between the Biblical text and the Qur'ānic account, by claiming that Shu'ayb and Jethro were the same person.

The old bard, Kuthayr, who composed many sad poems about a tribal ruin called 'Azzah (and became known as Kuthayr 'Azzah), mentioned Midyan in a famous lamentation, wherein he described the weeping of the "Monks of Midyan".

At any rate, there is no region called *Suḥūl* (سحول) in Palestine, nor in the entire territory of the Levant, for that matter. Only in Yemen does this name exist, as al-Hamadāni described it in his gazetteer, the *Description of Arabia* (page 81):

و المساكن من هذا المخلاف (مخلاف السحول) جبل أدُم، و أرياب موضع ذي فائش.

The above passage tells us that the two most prominent peaks in Mikhlāf al- Suḥūl were: Jabal Adum (أدم) and Jabal Aryāb (أرياب). The first name is a candidate for the Biblical Edom. This name also appears in Yāqūt al-Ḥamwī's *Glossary of Countries*, as designating both the name of a Yemeni town as well as a mountain in the capital province:

أدم: من قرى اليمن ثم من أعمال صنعاء.



Photo #2: Ruins on the summit of Mount Ariāb, Yemen.

Bearing in mind that the old Arab narrators were adamant in their stance that Nebuchadnezzar had delved deep into Arabia, and reached the heartlands of Yemen, and recalling all we have said so far regarding the actual geography of Biblical Israel, let us now turn to some of the physical inscriptions left behind by the Mesopotamian monarchs, namely Sennacherib, Esarhaddon and Sargon II. In the next chapter, we will see how two of the most prominent archeologists in the West, Eduard Glaser and Alois Musil, working under the assumption that the Levant was the theater of the Assyrian and Babylonian campaigns, interpreted those texts.

CHAPTER I

Mesopotamian Testimonies

Being that the Arabian Peninsula, once described by Lebanese scholar Philippe Hitti as the “primordial reservoir of peoples”, has received very little of what it deserves in terms of archeological exploration, the researcher in the subject finds himself forced to rely on the records uncovered in ancient Iraq, in order to fill some of the gaps in Arabia’s history. And there is a substantial amount of such records, most of which have been stolen and are on display in the museums of the western world.

The Red Sea was known to the ancient Greeks by the name of *Sinnus Arabicus*. And it was on the coast of that sea that some of the greatest battles unfolded between the Mesopotamians and the Egyptians, as the two dominant empires at the time vied for political influence and control of the strategic trade routes which ran the length of the Arabian Peninsula. Palestine, on the other hand, was little more than a quiet and peaceful backwater area, completely under the control of the Mesopotamian Empire. And it is here that the first question poses itself: the Babylonian and Assyrian inscriptions record no less than eight military campaigns - two of which were catastrophic - directed against surrounding regions. This fact is completely substantiated in the Old Testament records. Why would the Mesopotamians launch these successive campaigns, if their target was a small strip of land that was already under their control?

There is not, outside the Orientalist version of history, any evidence of the existence of a long struggle, spanning centuries, between the Egyptians and the Mesopotamians for the control of Palestine or Syria. On the contrary, all the evidence points to the Red Sea coast as the subject of these wars. Of course, this is not to say that no skirmishes were ever fought in the region of the Levant, but to state that the military expeditions launched by the Babylonian and Assyrian monarchs were centered solely on the ancient Syria-Palestine area is a gross error.

One of the oldest scriptures that have been unearthed regarding this subject is an Acadian Cuneiform inscription dating back to around 2800 BC, which mentions the military exploits of *Lugal – Zaggae – Si*, one of the kings of the Third Dynasty, centered in the city of Uruk. His conquests encompassed territories extending from the “Lower Sea” to the “Upper Sea”. These two designations are also encountered in the geographical records of the Greeks, who gave the term “Lower Sea” to the Gulf. As for the “Upper Sea”, it is none other than the Mediterranean.

Other names appearing in the inscriptions are those of *Sharru – Kin* (around 2350 BC), who has been identified as King Sargon the First, and *Naram – Sin* (around 2260 BC), whose inscription clearly features the term *Aribu* as residents of the conquered regions along the Lower Sea and several inland pockets. This is a clear indication that the Mesopotamian excursions aiming to discipline the independent tribes of Arabia began as early as the Sumerian era, and that they constituted a strict military tradition, aimed at expanding the political borders of the empire. The Mesopotamians delved **deep** into Arabia and reached the coast of the Red Sea. This is the truth that the Orientalist scholars have failed to acknowledge.

In this chapter, we will take a brief look at the Mesopotamian inscriptions regarding three of the campaigns which coincided with the age of Biblical Israel, namely the excursions of Sennacherib (and his son Esarhaddon), Sargon II, and Shalmanassar.

- **The Campaigns of Sennacherib and Esarhaddon (680 BC – 669 BC)**

As a result of two consecutive military campaigns, these Assyrian monarchs were able to achieve a large and unprecedented control over the rebellious tribes of the Arabian Peninsula. Modern Arab historian Jawād ‘Ali, in his voluminous encyclopedia entitled *Al-Mufaṣṣal fi Tāreekh al-‘Arab* (lit: *The Detailed History of the Arabs*), points to the fact that Herodotus’ designation of Sennacherib as being “King of the Assyrians and the Arabs” is a testament to the expansionist ideology of the monarchs of ancient Iraq (volume 3 / page 89).

Despite the difficulties of the terrain described in the Cuneiform tablets (vast deserts filled with snakes and scorpions, and bordered by mountains), several locations fell into the hands of the Assyrian armies. Among the names appearing in the inscriptions is a region referred to as *Adumu*, which encompasses *Aribu*, and whose queen, *Ishkallatu*, a priestess of the goddess *Dibat*, was taken as prisoner. The name *Ishkallatu* is undoubtedly related to a valley mentioned by the geographer, al-Hamadāni, as *Wādi Ashkūl*, (وادي أشكول), which also appears in the Bible as Eshkol (אשכול), where it designates both a person (Genesis – 14:24) and a valley (Numbers – 13:24). Al-Hamadāni referred to its residents as the Banu Shakal. The Mesopotamian inscriptions clearly identify Ishkallatu - Ishkallatu as an Arabian queen.

As for the name of the pagan deity *Dibat*, whose priestess was captured, it actually refers to the ancient Arabian priestly order (title) known as Dubbah / Dubbat (دُبَّة – دُبَّت), after whom a valley was named, in the Midhḥaj territories north of Ma’rib. This valley also appears as *Dubayyat* (a poetic rendering of the name), and is mentioned by al-Hamadāni, in his *Description of Arabia* (page 178).

The interesting thing is that the Orientalist archeologists who studied the Esarhaddon inscription assumed that *Dibat* was the name of the deity itself, whereas we have evidence from old poetry that it actually refers to the **title** born by priests and priestesses of the ancient Arabian goddess known as al-‘Uzzah, not the name of the idol itself.

In his book entitled *Al-Aṣnām* (lit: *The Idols*), religious historian Ibn al-Kalbi talks about al-‘Uzzah, and relates the story (pages 23–25), of Khalid Ibn al-Waleed, the alleged “companion” of the Prophet, who was sent to destroy the Ka‘bah of al-‘Uzzah (a small grove formed of three palm trees in the shape of a woman), and capture or kill its caretaker. Poet Abu Kharāsh al-Hudhliyy sang the following eulogy in remembrance of the fallen priest:

ما لِدِيَّة اليَوم لم أرهُ وسط السُروب و لم يلمم و لم يطفِ
لو كان حيًّا لناداهم بمتِرة من الرواريق من شيزى بني الهطفِ

The above verses tell us that Dubayyah, the caretaker of al-‘Uzzah, used to offer an intoxicating drink (the wine of raisins) to pilgrims. This was the ancient function of many pagan clergy in Arabia. The very Arabic term *dabbah* - *dubbah* (دَبَّة) also refers to the large clay urn from which the wine was poured. Al-Kalbi then goes on to debate what the cleric’s actual name was, proving that *Dabayyah* was merely an honorary title given to all those who served the Ka‘bah of al-‘Uzzah.

This leads us to recall the very important observation made by al-Hamadāni regarding the fact that most of the geographical locations in his native country, whether towns, rivers, or mountains, were actually named after the deities, legendary heroes, or ancient tribal figures.

Going back to the Esarhaddon inscription, we find a correlation between the names *Adumu* and *Aribu*. By consulting al-Hamadāni’s description of Mikhlāf al-Suḥūl, we recall the following passage (*DoA*- page 81):

و المساكن من هذا المخلاف (مخلاف السحول) جبل أدم و أرياب و موضع ذي فائش (و أرياب في رأس أدم من يحصب العلو، و هو رأس صيد – وادي صيد).

Again, we see the proximity of the mountain called Adum (أدم) - with Ariab (أرياب) being one of the towns nestled on its peak - to the valley of Ṣayd. These locations happen to neighbor the famous valley known as Wādi al-‘Arab (the *beth h-‘Arbah* of the Old Testament, which was projected onto the Jordan). This proves that the old Arabian reports of Nebuchadnezzar marching deep into Arabia in a later age, and reaching as far as Ma’rib and the Suḥūl region of Yemen, are indeed accurate.

Proof of these facts can be encountered in another inscription attributed to Sennacherib, which Jawād ‘Ali mentioned in his encyclopedia (2:240). The caption tells us that Sennacherib was able to subdue a king by the name of *Karibi-ilu*, who was the ruler of *Saba’i*, and that the latter paid him a tribute of precious stones, silverware and *rikke tabutu*. ‘Ali acknowledges that *Karibi-ilu* was a title given to the kings of Yemen, and was known in Arabic as Karb-Makrab (مكرب), and that *Saba’i* was indeed *Saba’* (Sheba). ‘Ali gives credit to German linguist Fritz Hommel for making this observation, and also acknowledges that *rikke tabutu* indicates a certain spice or aromatic perfume, which is most probably frankincense (*tabutu* is the Acadian equivalent of the Arabic *tayyib*, which conveys the meaning of a fragrant smell).

Who exactly were the *Makāriba* of Yemen? The Ḥimyaritic texts themselves reveal to us no less than a dozen kings who bore that title, among them Karb-el Watār (كرب إيل وتار) and Karb-el

As‘ad (كرب إيل أسعد), also known as As‘ad Abū Karb, the famous figure who, according to Islamic folklore, was the first to dress the so-called *Ka‘bah* with its black cloth. Many linguists who studied the South Arabian dialects have theorized that the title of *Makrib* was given to kings who were also religious leaders said to be intermediaries to the various deities (i.e. king-priests). It is also thought that the “Hebrew” word *Cherubim* (Karubim – with the Ḥimyaritic *-im* plural suffix) is closely related to the title, and conveys the meaning of “those who are closer”.

Despite the obvious connotations in the Assyrian inscriptions, Jawad ‘Ali refused to acknowledge the possibility that Sennacherib’s army reached as far as Sheba, in Yemen. In his commentary, he stated that *Karbi-ilu* must have been a prince who lived in North Arabia, and that the frankincense he paid as a tribute to the Assyrians was sent from one of the caravans that was on its way to the port city of Gaza, in Palestine. This is no doubt due to the fact that ‘Ali was heavily influenced by the Orientalist interpretation of the region’s history, as we will soon conclude.

The inscriptions left behind by Sennacherib also tell us that the Arabs of *Tel-Hunu* had substantial trade relations with Mesopotamia, and that many mercenaries joined forces with the Babylonians against the Assyrian garrisons in the Levant. When the Assyrian monarch Sennacherib was finally able to impose his control over Babylon in 689 B.C, he decided to retaliate against Tel-Hunu, as revenge for their aiding of his local, Babylonian rivals.

The scriptures also tell us that civil strife had overtaken Tel-Hunu, as certain Arabian tribes rebelled against its king, *Haza’il* (another Biblical figure), as a consequence of his causing the brutal Assyrian retaliation, and for his failure to formulate a defensive strategy to stave off Sennacherib’s advance.

Let us see what Arab historian al-Ya‘qūbi, in his *History* (1:198,199) states regarding the Yemeni tribes of *al-Hūn*:

و الهُون من خُزَيْمَة و هو القارة، و إنما سَمَوْا القارة لأن بني كنانة لما خرجت بنو أسد بن خُزَيْمَة من تهامة، و خالفوا كنانة، و ضَعُوا القليل إلى الكثير، جعلوا بني الهون بن خُزَيْمَة قارة بينهم. و يُقال أن إن بني الهون نزلوا أرضاً منخفضة، و العرب يسمّون الأرض المنخفضة القارة. و قبائل بني الهون بن خُزَيْمَة عضل و دبش و إبنا يثع بن الهون. فأما الحكم بن الهون بن خُزَيْمَة فإنه صار إلى اليمن، فحل بلاد مذحج فولد بها أولاده.

The above rare passage by al-Ya‘qūbi helps us unlock some of the mysteries of the Assyrian records regarding King Hazael (Haza’eel), who was a tribal leader of the Hūn (الهُون). These clans were rivals of Bani Kanānah (كنانة) in the bygone eras, and eventually ruled the country known as Midhḥaj (مذحج) in Yemen. Also, make a note of the name *Yatha’* (يثع), which features in the passage, as we will look further into it soon afterwards.

In his *DoA*, al-Hamadāni places Mikhlaḥ al-Hūn (or al-Hān, as its name is often rendered), as part of the Hamadān Province, which, during his time, was inhabited by Ḥimyaritic clans. According to the contemporary commentator of *DoA*, the name of this mikhlāḥ, in our day and age, is Anas (مخلاف أنس).

Sennacherib stole the idols of Tel-Hunu, and took the Arabs prisoners to Nineveh. Among the captives was an ancient Arab princess called *Tabua*, whose name would be rendered as *Zhabuah* in Arabic (ظبوة), being that the Assyrians did not vocalize the *ṣ* consonant sound. As for Hazael, he fled into the mountains, out of the Assyrian's reach, for a time. After Sennacherib's death, the tension between the Hūn and the Assyrians subsided, and Hazael was able to return to Nineveh and pledge his loyalty to Sennacherib's successor, Esarhaddon. The latter wanted to install Tabua as a puppet ruler of Hūn, after she had been trained into civil subservience in his court. And so it was that the Assyrians were able to assert their influence over one of the most important provinces of Yemen at the time.

However, the state of affairs would not last long, as the old hostilities began to surface again, and the political and religious differences between the independent, troublesome Arabian tribes and the strong, centralized Assyrians were too deep for such a fragile arrangement. To prevent further strife, Esarhaddon acknowledged the rights of King Hazael, and gave him rule over the tribe of *Kidru* (as the name appears in the Cuneiform inscription), in exchange for a yearly tribute of camels. This tribe is none other than the Biblical Kedar, whose name appears several times in the Old Testament as well. Here are two examples:

And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam (Genesis - 25:13)

Let the desert and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains (Isaiah - 42:11)

It is worth noting that the correct pronunciation of this name is actually *Qedar* (with the *qof* letter), as the Aramaic spelling *Qydr* (קידר) clearly shows. These were none other than the Qayḍār (قيدار) tribe of Yemen, whose name happens to feature in the ancestral lineages of that country.

Here is what Ibn Khaldūn tells us, in his book entitled *Al-'Ibar*, regarding the lineage of the Patriarch Abraham (P):

الهميسع بن سلمان بن نبت بن حمل بن قيدار بن اسماعيل بن ابراهيم.

Paraphrase: Al-Hamaysa' is the son of Salamān, son of Nābet, son of Ḥaml, son of **Qeydar**, son of Ismā'eel, son of Ibrāheem.

This lineage, along with the mountains their descendants dwelt in, had no relation to the Levant whatsoever. And the information we read in Wikipedia, which places the Qedarites in North Arabia, and around the Persian Gulf and Sinai regions of Egypt, while designating Hazael as “King of Syria”, has no basis whatsoever, and is a result of Orientalist fantasies.

According to the Assyrian inscriptions, when Hazael died, his son had to pay an even greater tribute in exchange for Esarhaddon's continued recognition of his rule. This tribute included half a ton of gold, a thousand precious stones, and fifty camels laden with frankincense. This proves that the theater of events was indeed Yemen, because the Bedouins of North Arabia and the Levant wilderness could not possibly have had access, on a yearly basis, to such a large amount of riches, especially frankincense; a substance that could be obtained only in South Arabia.

Hazael's son, *Uaita* (as his name appears in Esarhaddon's inscription), soon had to put up with a rebellion among the Qedarites, aimed at disposing of the Hazael line and the Assyrian influence altogether. This new development prompted Esarhaddon to launch another attack, in the year 676 BC, directed at the regions of *Bozu*, *Hozu* and *Battana*, as the inscription lists them. The first is described by the Assyrians as a treacherous wilderness where serpents and scorpions abound, like ants. The third name, *Battana*, caused enormous controversy, and to this day archeologists are at a loss regarding its actual location. During this particular expedition, the Assyrians killed eight tribal kings, and took, as captives, several female figures, including the queens of *Ba'ilu*, and *Ikilu-Ikhilu*.

Archeologist Eduard Glaser (died 1908), who had “collected” thousands of inscriptions from Yemen; artifacts that are on display today in a museum of stolen artifacts in Austria, suggested two candidates as the locations of Bozu (or Bazu): North Arabia (the Ḥijāz region), and the south-east corner of Najd (in modern-day Saudi Arabia), on the outskirts of the capital city of Riyadh, not far from what is known today as *al-Ḥuzwah*. This is an area containing many ancient ruins. Hence, Glaser's view is that the *Hozu* sacked by the Assyrians is the Ḥuzwah of Najd.

Archeologist Alois Musil, for his part, placed Bozu / Hozu in the Syrian wilderness, south-west of the city of Palmyra (Tadmur) in a valley known today as Wādī Sarḥān, and stated that the eight conquered kings mentioned in the Assyrian inscription resided in the regions surrounding that valley. Geographically, Musil's identification makes no sense, because it contradicts the inscriptions themselves, which clearly place Bozu and Hozu in Arabia. Furthermore, no trace of these two names has ever been found in Syria. Still, other archeologists located Bozu and Hozu near the eastern coast of the Gulf, not far from the site of modern-day Qatar and Bahrain. These opinions serve to show us how clueless the Orientalist readings truly were, regarding the direction of the Assyrian campaigns.



Photo #3: A fragment of Esarhaddon's inscription

What about the enigmatic *Battana*, which Esarhaddon's army conquered?

Musil's analysis led him to interpret Battana as *Badanah*, a ruin which lies at the site of the ancient city of Dedan*, once a tiny oasis in North Arabia, now known as al-'Ula (about 400 kilometers north of Medina). The problem with this placement is two-fold: first, it contradicts Musil's own location of Bozu and Hozu, which are clearly described in Esarhaddon's inscription as being in a mountainous wilderness, and on the **same trajectory** as Battana. How can one be near Palmyra while the other is in the Dedan ruins, when these locations are so geographically distant from each other? The second problem is purely linguistic, as there is no logic behind rendering *Battana* as *Badana*, being that the Assyrians could vocalize both consonants (*t* and *d*) perfectly well.

There is not, in the entire territory of the Arabian Peninsula, two locations bearing the names of Hozu-Hazu and Bozu-Bazu, on the same path as Battana, except in the wilderness areas around Najrān and Ṣa'dah, in northern Yemen.

Here is what al-Hamadāni says (*DoA* / page 266, 267):

ثم حمى الوحاف و بئر الربيع ثم مذود من أسفل نجران... و حزوى، كتيب منقطع وحده طويل.

The above passage describes *Huzwa* (حزوى) as a wilderness place, on the outskirts of a sandy desert located in the Najrān (نجران) basin. Legendary poet Dhul-Rummah weeps over this same place in a poem describing tribal vestiges:

* Not to be confused with the *Dad-Dadn* of South Arabia.

لَقَدْ جَسَّاتُ نَفْسِي عَشِيَّةً مُشْرِفٍ وَيَوْمَ لَوَى خُزَوَى فَقُلْتُ لَهَا صَبِرَا

This means that *Bozu* – *Bazu* must be on the same trajectory. And indeed it is. On page 297 of *DoA*, we read the following passage:

و خبت البزواء بناحية عليب، و هو وادٍ في بلاد بارق من غور السراة.

Here, al-Hamadāni mentions al-*Bazwā* (البزواء) as being a location within the territories of Bani Bāriq. It is common knowledge that this tribe, who were a branch of Kanānah, migrated from Yemen after the collapse of the Ma'rib Dam, settled in the 'Aseer province of Saudi Arabia, and gave their name to an administrative region in that area.

Here is what Wikipedia says regarding the Bāriq (بارق) area, which was part of Yemen, until the Saudis annexed the region in the 1930's:

بارق هي محافظة سعودية تقع في منطقة عسير في أقصى الجنوب الغربي للمملكة العربية السعودية، شمال مدينة أبها بحوالي 120 كيلومتراً. يخترقها الطريق الإقليمي (اليمن، حيزان، أبها – مكة، جدة).

Paraphrase: Bāriq lies in the far South of Saudi Arabia, 120 kilometers from Abha, on the international highway which joins Yemen, Jeezan and Abha to Jaddah

Poet Kuthayr (also known as Kuthayr 'Azzah), remembers this place in one of his eulogies:

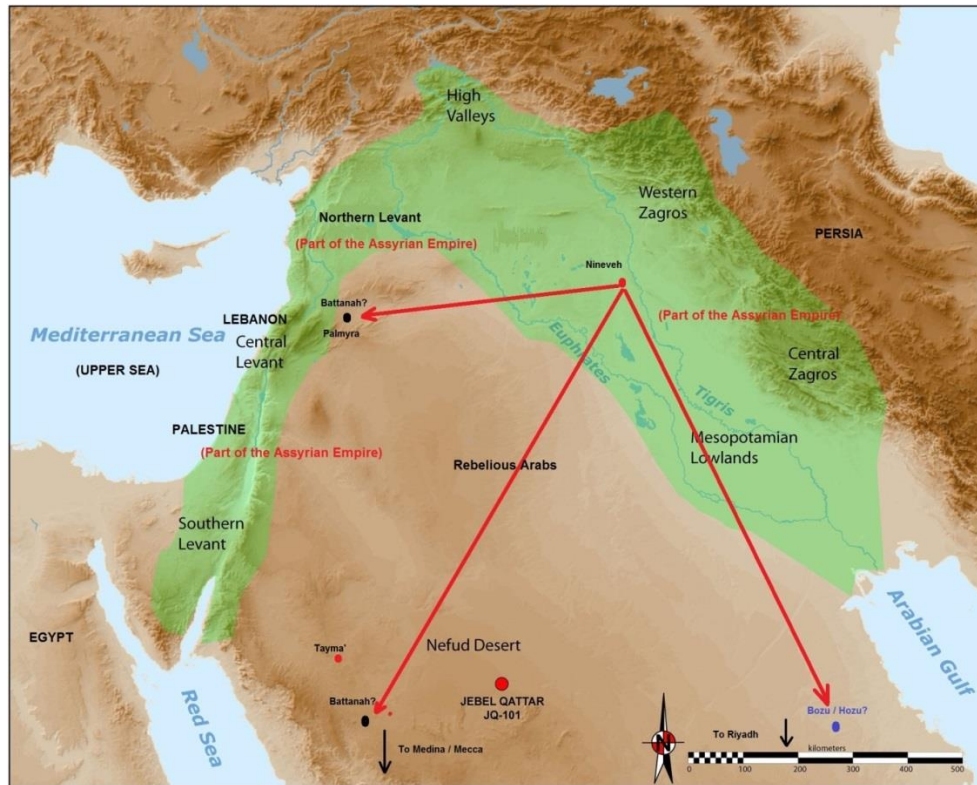
دوافع بالروحاء طوراً و تارة مخارم رضوى خبتها فرمالها
يقبلن بالبزواء و الجيش واقف مزاد الروايا يصطببن فضالها

As for the Biblical Battana, al-Hamadāni places it in the north-western reaches of the Şa'dah Province of Yemen. Here is the relevant passage (*DoA*, page 225):

حقل صعدة: و تجتمع مياه هذه الأودية من أسفل البطننة، ثم إلى همدان، ثم إلى نجران. و صعدة سكانها الإكيليون من آل ربيعة.

The passage above describes a large basin in Şa'dah (صعدة) known as al-*Baṭnah* (البطننة), where the waters of several rivers meet, and flow towards Hamadān and Najrān (نجران). It also mentions that the place is inhabited by clans known as *al-Ikiliyyūn* (الإكيليون). These are none other than the *Ikilu* of the Assyrian inscriptions.

The map of the Fertile Crescent shown below exposes the confusion regarding Bozu, Hozu, and Battana; neighbouring locations which are supposed to be on **the same route** taken by Esarhaddon's army.



Map #2: In which direction did the Assyrians march?

As for the troublesome *Ba'ilu*, which appears in Esarhaddon's inscription as the name of an Arabian queen, Eduard Glaser pointed out the possibility that the term refers to the tribe of *Bāhil* who, during his time, lived in the Najd regions of Saudi Arabia, near the Gulf coast. Although this observation is close to the mark, it does not match the trajectory of the Assyrian army. More so, it is surprising that an archeologist of the caliber of Glaser, who was very familiar with the Ḥimyaritic inscriptions of Yemen (which he uncovered and analyzed by the dozens), failed to consider the following inscription:



Photo #4: Musnad Inscription no.32

The fragment shown above is taken from the book entitled *Nuqūsh Musnadiyyah wa Ta'leeqāt* (lit: *Musnad Inscriptions and Comments*), penned in the year 1990 by the giant Yemeni scholar,

historian and poet, Muṭhir ‘Ali al-Ariyāni (born 1933), who re-examined Glaser’s notes. For those who can read Arabic letters, the transliteration of the above text is as follows:

سعد تآلب / يتلف / بن / جدنم / كير / أعرب / ملك / سبأ / وكندت / و منحجم / و حرمم / و بهلم / و زد آل / و كل / أعرب /
سبأ / و حميرم / و حضرموت / و يمنت / هقني / مرأهمو / المقه / بعل / أوم / صللم / ذذهبم / حمدم / بذت / كأسى / عبدهو
/ سعد تآلب / ذجدنم / و تمهرتھو / عبرن / قرنم / بنشقم / بن / حضرموت /

Anyone who utters the above words out loud will immediately note how strikingly similar they sound, in both structure and cadence, to the so-called “Hebrew” spoken today. Here follows is a translation of Ariyāni’s own paraphrase of the inscription (our comments are in brackets):

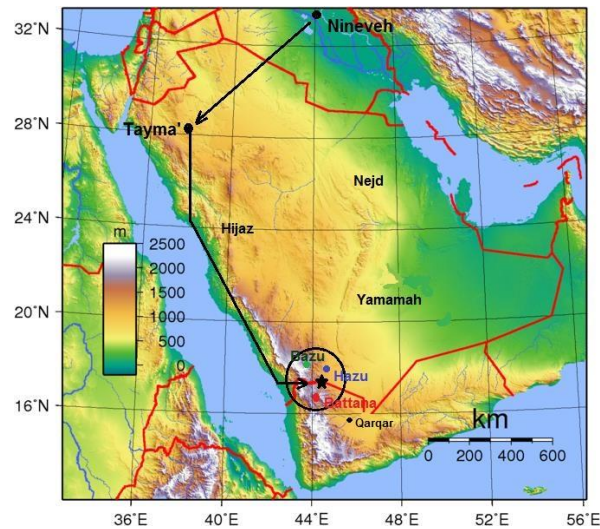
[The chief, Sa’d Ta’leb Yatlif **al-Jadni**, great among the Bedouins of **Saba’** (Sheba), Kindah, Midhḥaj, Ḥaram, **Bāhil**, Zad’eel, Ḥimyar, Ḥaḍramawt and Yamnat, hereby makes an offering to his Lord, Al-Maqah, Ba’l of Awām (ancient pagan deity of Yemen); this statuette of bronze and gold, thanking him for allowing safe passage of his servant, Sa’d Ta’leb Dhi-Jadn, and those with him of the **‘Ibrān***, who sought refuge in the city of Nashaq, on their way from Ḥaḍramawt].

In this inscription, the Ḥimyarites of Yemen recorded the name of the tribe of Bāhil, whose location was speculated by Glaser to be in the Najd region; a shortcoming no doubt caused by his pre-supposition that the Assyrian march ended in that region. Although Glaser interpreted the name correctly, he was in error regarding the location recorded in Esarhaddon’s tablet.

By gathering all the information we have uncovered so far regarding the names featuring in the Assyrian inscription, we can retrace a possible route taken by Esarhaddon’s army, from Nineveh to Battana, as shown on the topographic map hereafter.

It is probable, not certain, that Esarhaddon used the oasis city of Taymā’, in North Arabia, as a rallying and launching point for his army. There is archeological evidence that the city was of great strategic importance to the Mesopotamian monarchs, and a Babylonian stele dating back to the 6th Century BC was uncovered there. There is also evidence that the semi-legendary king mentioned in the Roman sources as *Nabonidus*, who was none other than Nabû-na’id, the last king of Babylon, often retired to Taymā’, where he would conduct religious ceremonies and contemplations. In fact, it was during one of Nabonidus’ vacations in Taymā’ that Babylon fell into the hands of the Persians. Using this city as a base for operations can only mean that the campaigns must have been directed deep into the Arabian territory. It would make little sense for a Babylonian monarch to annex Taymā’, if his destination was the Syria / Palestine region.

* Note the context of the South Arabian term *‘Ibrān*, as it appears in the inscription, clearly designating the “Hebrews”, or nomads (those who moved from one location to another, seeking a sanctuary, or to settle down in an urban center).



Map #3: Probable path taken by Esarhaddon's army

It is also logical to assume that Esarhaddon avoided the direct route through the central Arabian Desert, and advanced along the coastal plain known as Tihāmah (تهامة). This name appears in the Mesopotamian inscriptions as *Tiamat*, which some scholars mistook for Taymā' itself. This is actually a false assumption, as the name of the city appears in the Cuneiform sources as *Tema*, not *Tiamat*.

In his pioneering book *The Bible Came from Arabia*, late Lebanese scholar Kamāl Ṣaleebi made an astute observation regarding the word *tehome* (תְּהוֹם), which appears over 30 times in the Old Testament, and is often misinterpreted by the Orientalist translations as a common noun, when in fact it refers to Tihāmah*, the coastal strip along the Red Sea, which runs from the Ḥijāz, all the way down past the “elbow” of Yemen, to the Gulf of ‘Adan, where it joins with the coast of Bani Majeed (the Biblical Megiddo). More will be said regarding this issue in a future release. For now, we can say that the mere mention of this name in the Bible is proof that the geography of the Old Testament has absolutely no relation to Palestine whatsoever.

The above facts prove that Esarhaddon's campaign could not have been directed towards Syria, which we remind you was already a part of the Assyrian Empire. His armies delved deep into Arabia, on more than one occasion, aiming to discipline the rebellious tribes all the way south to Najrān, and further into Judea (as we will see in a later chapter), just as Sargon had done before him, and just as Nebuchadnezzar would do in a later age. The *Ba'ilu* and *Ikilu* that Esarhaddon captured are none other than the Bani Bāhil and the Ikeeliyyūn of South Arabia, who later migrated to the Ḥijāz, just as countless clans had done before them.

*<http://www.cyclopaedia.info/wiki/Tehom>



Photo #5: A picture of Muṭhir Aryāni superimposed on a South Arabian Musnad inscription

- **The Campaigns of Tiglath-Pileser and Sargon II (680 BC – 669 BC)**

In the year 734 BC, King Tiglath-Pileser III assigned an Arab chief (*Aribu*) by the name of *Idiba'il* as a viceroy over *Musri*, to govern its affairs on behalf of the Assyrians. This is the undisputed report that we get from simply reading the Cuneiform inscription describing the exploits of Tiglath-Pileser. Because the Orientalists insisted on interpreting *Musri* as being Egypt, an unprecedented and preposterous theory was marketed by the archeologists, claiming that the Assyrians achieved an indirect rule, through a foreign delegate (puppet) over the Nile Country. Nowhere in the written historical archives do we have proof of this event.

When Alois Musil read the names appearing in the Cuneiform inscription, he came to the conclusion that Tiglath-Pileser broadened the political authority of his viceroy to include an area referred to in the text as *Askelon*, which he located within the Palestinian territory, and claimed that it designates the Biblical Asheklon. This theory is reiterated by Jawād 'Ali.

The question that most readers will no doubt ask at this point is: where was the Biblical Ashkelon, if not in Palestine? The answer lies in the Ḥimyaritic inscriptions themselves which, ironically, Jawād 'Ali was quite familiar with. Let us take a look at the inscription shown below, analyzed by al-Aryāni (page 232):



Photo #6: Musnad Inscription no.37

The transliteration of the above text, in which some characters are missing (due to the deterioration of the tablet by vandalism and natural elements), is as follows:

سودم / ... أر و يهعن / ...م / و بنهمو / كلیم / بنی عثكلن / هقنيو / المقة / ثهون / بعل / أوم / صلنن / حجن / و قههمو /
المقة / بمألهو / لوفيهمو / و وفی / بنهمو / كلیم / بنی عثكلن.

The above inscription mentions the *Bani 'Athkln* (عثكلن) and their offering of statues to their patron deity, Almaqah, as a token of gratitude. These people were a famous clan in Yemen, and their name appears no less than seven times in the Old Testament. Here follows are examples:

And Judah took 'Azza and its border, and Ashkelon and its border, and Ekron and its border (Judges – 1:18)

The following is a poetic excerpt describing the wrath of God on the Philistines.

**"And I will send a fire on the wall of 'Azza, burning up its great houses;
I will cut off the inhabitants from Ashdod,
and him who holds the scepter from Ashkelon;
I will turn my hand against Ekron,
and the remnant of the Philistines shall perish"
Thus says the LORD (Amos – 1:7,8)**

In our third book (*Israel and Sheba*), we showed you how 'Azza and Ashdod were falsely projected onto the Palestinian territory. Moreover, we remind you that the actual Biblical text does not mention Gaza, but 'Azzah (עזה). Previously (in this book) we located for you the ancient town of 'Aqrūn (Ekron). So how does Ashkelon fit in this geographical context?

The answer is quite simple: being that neither the Assyrians nor most of the South Arabians vocalized the letter *th*, they rendered 'Athkalān as *Ashkelon* (אשקלון), which is how the name of this clan appears in the Old Testament. In his comments on the inscription (page 234), al-Aryāni identifies Bani 'Athkalān (عثكلان) as a small conglomeration of Ḥimyarite clans, who originated around the Ma'rib area, were persecuted by the kings of Sheba, and were forced to move southwards, to coastal regions. Another possibility is that the Ashkelon of the Bible is none other than the Valley of Ashkūl (أشكول), which we mentioned earlier. The silent construction of this name, *Ashkln*, could be rendered as *Ashkl*, by dropping the South Arabian *-n* suffix, which is not part of the name.

Courtesy of the Orientalist fraud, the term *Musri*, which appears in the Acadian Cuneiform as synonymous with the Biblical *Misrim*, was projected onto Egypt. As a result, the trajectory of the Assyrian campaigns was deviously diverted towards Palestine. This fact becomes evident again, once we analyze the inscription left by Tiglath-Pileser's successor, Sargon II.

According to the tablets dealing with Sargon's campaign, the Assyrian army, around 715 BC, marched across the Arabian wilderness to discipline several tribes, among which were *Tamudi* and *Abadidi*. Sargon defeated these tribes and relocated large numbers of their members to a place called *Samara*, which the Orientalists assumed was in Palestine. Sargon also received tribute from *Pir'u*, the king of *Musri* and from *Uaite-Uaita*, chief of *Saba'i*.

Despite the fact that the archeologists who examined the scriptures were practically unanimous that *Uaite* referred to none other than the Arabian tribal leader by the name of Yatha' (يَثَع), and that the Assyrians sacked the territories of Sheba, they imagined *Pir'u* as none other than the "Pharaoh" of Egypt. Apparently, they could not fathom the absurdity of this claim, and the ensuing geographical chaos that their interpretation caused. This would mean that the Assyrians were able, in a **single** expedition, to impose their control over regions in the Arabian wilderness reaching all the way to Sheba and, at the same time, impose a tribute upon an Egyptian ruler!

The fact of the matter is that these events never happened, as there is no evidence in history that Sargon was able to subjugate Sheba and Egypt – two regions that are not geographically connected – simultaneously. It is also evident that the archeologists, save for a rare few, could not differentiate between *Musri*, which we previously proved designated the Muḍar mega tribe inhabiting the coastal regions of Arabia, and the Egyptians of the Nile. Once we understand that the Acadians did not vocalize the *ḍad* (ض) letter, and rendered it as an *s*, the confusion can be easily clarified, and we come to realize that Tiglath-Pileser III assigned a viceroy bearing the obviously South Arabian name of Idiba'il (إدب – عيل) over the clans of **Muḍar** (Musri), not over Egypt. This means that the Assyrians subdued the Shebans and the Bani Muḍar (branches of Kinānah), whose king was **named** *Pir'u* (the word is a proper noun, not a title).

It is worth mentioning, at this point, that the Bani Muḍar often allied with Egypt, and their chiefs swore fealty to the kings of the Nile on several occasions, as we will see later on. When the kingdom of Israel fell into civil strife, during the time of Rehoboam, son of Solomon, the Bani Muḍar, who controlled most of the coastal strip of Tihāmah, defected from the united kingdom, and paved the way for Sheshonk, King of Egypt (the Biblical *Shishak*), to land his forces on the Red Sea coast and plunder the territories of Judah and Samaria. Thus, at one point in history, the territory of Muḍar became an Egyptian vassal province in south-western Arabia.



Photo #7: A relief of Tiglath-Pileser III, who invaded Israel in 734 BC.



Photo #8: Relief excavated from Sennacherib's palace in Nineveh, showing captives being marched by an Assyrian soldier, while being forced to play the lyre. This scene is described in the Psalm 137:3



Photo #9: "So was Israel carried away out of their own land to Assyria unto this day" (2nd Kings - 17:23)



Photo #10: A relief depicting Sargon II in his war chariot.

According to Jawād 'Ali, the inscriptions of Sargon II speak of Arabs who lived along the coast, and in the interior wilderness regions, and who had not paid tribute to anyone before.

The *Ababidi* mentioned in the Cuneiform text could very well be the ‘Abdiyyeen clans of Yemen (العبديين), who are believed to be descendants of the famous Jurhum (جرهم) tribe, and who later migrated to the Jordan. Al-Hamadāni mentions these clans in *DoA* (page 304):

الجوينية من قنونا، و تسمى القناة، ثم دوقه، و هي للعبديين من بقايا جرهم.

The name *Uaita-Uaite*, which also appears in the Assyrian texts as designating a Sheban figure, is very popular in Yemeni culture, and appears several times in the South Arabian inscriptions as Yatha‘ (يثع)*. As for the *Tamudi* subdued by Sargon II, they are none other than Thamūd, an extinct tribe mentioned in the Qur’ān, who lived west of Ḥaḍramawt.

In spite of all the evidence we have shown you in this chapter regarding the trajectory of the Assyrian campaigns, it is sad an unfortunate that a scholar and historian of the caliber of Jawād ‘Ali, who was obviously brainwashed by the Orientalist version of the region’s history, completely discredited the old Arabian reports regarding the Assyrians reaching as far as Yemen, and dismissed them as fallacies. Here is a sample of what ‘Ali wrote (*Mafṣal* - 1/121):

و لم يكن للأخباريين علم دقيق بما يرد في التوراة من أمور، فلم يفتنوا أن من غير الممكن أن يكون أهل حاصور من أهل اليمن، لأن ذكر التوراة لهم مع قيثار يجعل مواضعهم في شمال جزيرة العرب. ثم أن اليمن بقعيدة جدا عن البخت-نصر، و لا يعقل أن يكون في إمكان جيوشه الوصول بسهولة إلى هناك.

Paraphrase: The old chroniclers did not have accurate knowledge about the events described in the Torah. They did not understand that it would have been impossible for the people of Hazor (Haṣūr) to be located in Yemen, because the Torah mentions them side by side with the Qedarites, who resided in North Arabia. Furthermore, Yemen lies far beyond the reach of Nebuchadnezzar, **and it is out of the question to assume that his armies could reach its territory.**

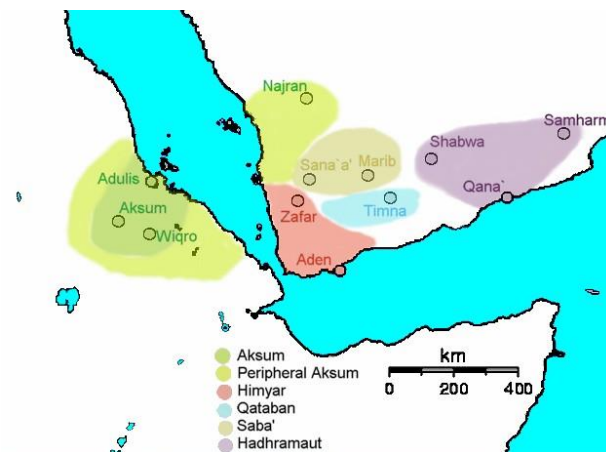
Consequently, Jawād ‘Ali was forced to conceal the truth, albeit unknowingly, by manipulating the names of the tribes and regions featuring in the Assyrian inscriptions; names like Karb-el, Thamūd, Saba’, and Yatha‘, among others, and projecting them onto the Ḥijāz and the Syrian Desert territories. He alleged that the Shebans must have expanded and occupied vast regions of North Arabia, which explains the appearance of terms clearly distinctive of South Arabian culture in the Assyrian texts. Although it is indeed likely that the Shebans may have had some kind of influence further north, most probably due to trade relations and the wealth of their kingdom, there is no evidence that they ever **physically** conquered such a vast territory.

The ancient kingdoms of Yemen, which are referred to historically as *makhāleef*, were mostly small, self-contained domains, scattered around the trade routes between Ḥaḍramawt and

* Recall the passage we quoted from al-Ya‘qūbi, on page 29 of this book.

Najrān, and along the Red Sea coast and the Sarāt Mountains. These kingdoms and city-states, often bitter rivals of each other, enjoyed vast natural resources and wealth acquired through trade and intermediation. They did not manifest a united, or centralized political authority or any kind of imperialist or expansionist ideals. Even when the kingdom of Israel was at its peak, during the 11th and 10th Centuries BC, it remained a relatively self-sufficient domain, occupying a geography that was limited to south-western Arabia. It was not until the late Minean era that the South Arabians began to expand towards the Hījāz and Najd regions.

The map below gives us an example of how the small, relatively contained kingdoms of ancient Yemen were located, from a geo-political perspective:



Map #4: South Arabian Kingdoms

The previous paragraph quoted from Jawād ‘Ali pretty much sums up how the modern scholars and historians viewed the works of al-Ṭabari, al-Mas‘ūdi, Ibn Ḥabīb, and others. Without proof, they completely dismissed the old reports regarding the Assyrian presence in South Arabia as delusional ramblings.

If we look up a brief history of the Minean Kingdom (مملكة معين), in Wikipedia, we get the following information:

The Minaean people were one of four ancient Yemeni groups mentioned by Eratosthenes. The others were the Sabaeans, Ḥaḍramites and Qatabānians. Each of these had **regional kingdoms** in ancient Yemen, with the Minaeans in the north-west (in Wādī al-Jawf), the Sabaeans to the south-east of them, the Qatabānians to the south-east of the Sabaeans, and the Ḥaḍramites east of them... **The kingdom enjoyed its golden age in the 3rd century BCE when it was able to extend its influence all along the incense trail due to the conquest of Najrān, ‘Aseer and Hījāz.**

It is therefore evident that the South Arabian expansions into the Ḥijāz did not take place until some 400 years **after** the age of Sargon II. This tendency of Yemeni military conquests was continued to its fullest extent under the Ḥimyarites, who succeeded the Mineans. In fact, Islamic history books abound with references to the semi-legendary Ḥimyarite king, As‘ad Abu Karb, who conquered Makkah, and allegedly draped the so-called *Ka‘bah* of the Ḥijāz with its black dress. This begs the question then, of just who were the *Sabai* mentioned in the Assyrian inscriptions, and why the distinctly Yemeni names of *Karb-el* and *Yatha‘* appear in them.

A quick scan of the names of some of the monarchs of the late Minean dynasties reveals the following: Abiada II **Yatha‘**, **Yatha‘**-el Riyām, Tubba‘ Karib, Ilyafā **Yatha‘**, Hufn **Yatha‘**, Abukarib III **Yatha‘**; and the list goes on...

With all due respect to Jawād ‘Ali and the Western archeologists in whose space he orbited, there is no question whatsoever that Sargon II sacked Najrān.

• Arabian Queens and Mother Deities

It is evident, from the inscriptions left behind by Esarhaddon, that the island of Dilmun (modern day Bahrain) was occupied by the Assyrians, and made into a military post for monitoring the Gulf coast. It is also apparent that the residents of Dilmun saw it wise to accept integration within the folds of the Assyrian Empire, rather than suffer destruction. Jawād ‘Ali reports that archeologist Fritz Hommel examined an inscription mentioning an ancient female deity of Dilmun called *Lakhmu*. Could this be any other than the ancient Arabian tribe of Lakhm, who migrated to Palestine and Mesopotamia in ancient times? The Old Testament itself gives tribute to this tribe, by stating that King David had Lakhmite roots*.

The importance of this inscription is that it casts light on the evolution of the Arabian worship of female (mother) deities, in antiquity. Some Orientalists have claimed that the traditions of maternal genetic affiliation can be traced back to Jewish origins. This conclusion is no doubt superficial, as it does not take into consideration that such traditions were common to Arabians during the age of their infancy, which proves that the original “Jews” were not Scottish, Danish, or German peoples, nor were they some mythical “pure” race, isolated from the rest of humanity. They were undoubtedly ancient Arabian tribes. These migrating peoples immortalized their maternal deity, *Lakhm-Lakhmu*, when they gave her name to a Palestinian city which they settled, known today by its name of Bayt Lakhm (Bethlehem). We believe that the holiness of this city may in fact bear the vestigial undertones of the ancient maternal goddess, connecting it to the story of Maryam, and the birth of her son.

* <http://en.wikipedia.org/wiki/Lakhmids> (please see the paragraph regarding their history).

Here is a quote from Jawād ‘Ali himself (Volume 2, page 228):

و في السنة الثالثة من حكم "تغلات فلاسر" الثالث (727-745 ق.م)، Tiglath Pileser، دفعت ملكة عربية إسمها "زيببي" الجزية إلى هذا الملك، و كانت تحكم "أريبي"، أي العرب. و لم يتحدث النص الذي سجل هذا الخبر عن مكان الأعراب أتباع "زيببي".

The above tells us that in the third year of Tiglath-Pileser’s reign, he received tribute from an Arabian (*Aribi*) queen by the name of *Zebibi*. The text does not tell us where exactly *Zebibi*’s domain was. However, it is obvious that *Zebibi* is the Assyrian rendering of the Arabic name *Zubaybah* (زيبية). The Mesopotamian languages demonstrate a tendency to vocalize Arabic proper nouns with either a *-u* or an *-i* suffix.

King Shalmanassar III, for his part, had conquered several outposts along the Gulf, extending all the way to what is known today as the United Arab Emirates, before directing his attention to the interior. Jawād ‘Ali, quoting Alois Musil, tells us that on the ninth year of the reign of Shalmanassar, the Assyrians conquered another Arabian queen by the name of *Shamsi-Samsi* (whose name means “sun”). Here is the passage (*Al-Mafṣal*, 2:229):

ويذكرنا اسم الملكة "شمسي" "شمسي" باسم عربي هو "شمس" أو "شمسة"، و "شمسة" من الأسماء العربية القديمة التي ما تزال حية. وقد كان في المدينة امرأة نصرانية اسمها "شمسة"، أسلمت على يدي الحسن بن علي بن أبي طالب. فحرف الآشوريون الاسم وفق نطقهم وكتبوه على هذا الشكل.

Paraphrase: The name *Shamsi-Samsi* reminds us of the old Arabic name *Shams* (شمس), which is still used as a female name today. There are traditions of a Nazarene woman by that name who lived in Medina, and who embraced Islam at the time of Ḥussain Ibn ‘Ali. The Assyrians corrupted the name according to how they pronounced it in their speech.

Here is another, eye-opening example (2:227)

و إليك بعض ما جاء في نص "شلمنصر" عن معركة "قرقر"; لتقف على ما قاله عنها: "قرقر: عاصمته الملكية، أنا أنلقتها، أنا دمرتها، أنا أحرقتها بالنار، 1200 عجلة، 1200 فارس، 20,000 جندي لهدد عازر صاحب إرم ... ألف جمل لجندب العربي... و "جندبو" اسم من الأسماء العربية المعروفة هو "جندب"، ويكون هذا الاسم أول اسم عربي يسجل في الكتابات الآشورية.

Paraphrase: Concerning Shalmanassar’s battle at Qarqar*, the Assyrian monarch boasts of having burned it to the ground, and amassed an army of 1,200 chariots and 20,000 footmen against Hadad-Ezer**, ruler of Iram...1,000 camels were paid as a tribute by **Gindibu the Arab**. This *Gindibu*, who appears in the Cuneiform inscriptions, is *Jundub*, a very well-known Arabic name.

* Recall our analysis regarding this figure, which was falsely inserted into the history of Syria (See *Israel and Sheba*, page 61).

** See *Qarqar* (قرقر), mentioned by al-Hamadāni as being home to the Balḥārith clans, in the Bādiah (wilderness) areas in the south of al-Jawf, Yemen (*DoA* - page 283). It was not far from the site of ancient Irām.

In fact, the name *Jundub* (جندب) appears in the chain of narrations of many of the hadiths attributed to Muḥammad (P) in the “Islamic” books of hearsay and conjecture.

Further down, we read the following passage:

وقد صور على اللوح الذي ورد فيه خبر الانتصار المذكور، منظر فارسين آشوريين يحملان رمحين، يتعقبان أعرابياً راكباً جملاً، وتحت أعقاب الفرسين وأمامهما جثث الأعراب الذين خروا صرعى على الأرض، وصور شعرهم طويلاً وقد قعد إلى الوراء، وأما اللحي فكثتة، وأما أجسامهم فعارية إلا من منزر شد بحزام. وقد حرص الفنان على تصويره الأعرابي الراكب قريباً جداً من الفارسين، ماداً يده اليمنى إليهما متوسلاً ومسترحماً ومستسلماً، وصورت الملكة "سمس" "شمسي" "سمسي" حافية، ناشرة شعرها، تحمل جرة من الجرار الإحدى عشرة المقدسة، بعد أن أضناها الجوع والتعب في فرارها إلى "بازو"، وقد خارت قواها المعنوية.

Paraphrase: The inscription depicts two Assyrian horsemen, each wielding a spear, in pursuit of an Arab Bedouin astride his camel. Along the path of the Assyrian riders, the bodies of the slain Bedouins can be seen, their hair long, tied into braids at the back, and their beards unkempt. They were also naked from the waist up, wearing only their short skirt dhotis held by belts. The artist who carved the inscription showed the camel-rider extending his right hand in surrender, begging the Assyrians for mercy. The Queen Shamsi was depicted bare-footed, her hair flowing freely, and carrying one of eleven holy urns. She was hungry, as well as mentally and physically exhausted from her escape to Bozu.

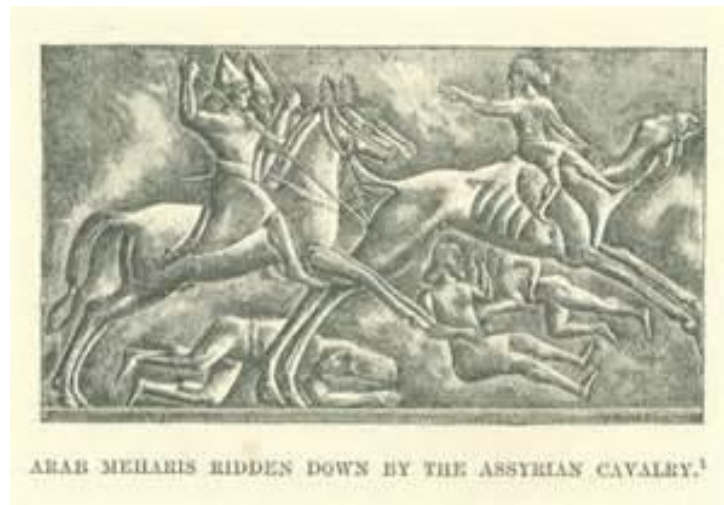


Photo #11: Assyrian horsemen pursuing a camel-riding Arab Bedouin.

The Mesopotamian inscriptions also tell us that Queen Shamsi sent a delegation including several of her clan leaders to Shelmanassar, and tried to appease the Assyrian king by offering large quantities of gold, silver, and camels laden with frankincense from far-away places, including *Mas'a*, *Saba'*, and *Batana*. Where exactly did these “far-away” places lie, and where did Shelmanassar’s army march to? If we go by the Orientalist interpretations and place these

events in the wilderness of the Levant (Syria-Jordan), then this would constitute a glaring contradiction with the inscriptions themselves, because the Syria is right at the doorstep of Mesopotamia, and would not be described as being “far away”; nevermind the fact that the Syrian Desert was never known to produce frankincense.

For instance, where is the *Mas’a* which appears in Shalmanassar’s victory stele? Jawād ‘Ali (1:157, 195, 199 and 256) states that it is the same Massah-Mashah mentioned in the Old Testament, and identifies it as an Ismaelite tribe residing somewhere in Jordan, not far from the Palestinian border. This conclusion contradicts the opinions of other researchers, who were adamant that the Assyrian campaigns must have delved deep into the Arabian Desert, which lies along a completely different trajectory than Palestine.

Archeologist Edouard Dhorme, in his book *Les Pays Bibliques* (page 196) admits that the term *Masa’* identifies a South Arabian tribe. Yet Jawād ‘Ali completely discards this possibility, and states the following regarding Dhorme’s opinion (*Al-Mafsal* - 2:231):

وهو رأي بعيد الاحتمال، فلا يعقل وصول نفوذ الآشوريين في ذلك الزمن إلى تلك المواضع، ثم إن "مسا" وهو أحد أبناء "إسماعيل" كما ورد في التوراة، والقبائل الإسماعيلية لم تكن تسكن العربية الجنوبية، بل المواضع التي ذكرتها في أثناء حديثي عنهم.

Paraphrase: This opinion is improbable, as it would **not have been possible for the influence of the Assyrians to reach that far** during those times. Furthermore, Massa was one of the sons of Ismael, as the Torah tells us, and the Ishmaelite tribes did not reside in South Arabia, but in the places I previously mentioned.

This rather sad declaration by Jawād ‘Ali is a testament to the fact that the Arab historians have been brainwashed by Orientalist programming, to the extent that they even disbelieve some of the Orientalists themselves, who could not find a single trace of any of the tribes mentioned in the Assyrian inscriptions in Syria or Palestine. Thus, Saba’, Thamūd, and the frankincense which came into the coffers of the Assyrian kings from “far-away places”, were audaciously projected onto North Arabia and the Jordan, because they must conform with the rampant Orientalist belief that the Assyrian and Babylonian campaigns were directed towards the Levant, while completely dismissing the notion that they reached as far as Yemen.

We will end this section with more “ramblings”, this time from al-Hamadāni, in his book *Al-Ikleel* (lit: *The Wreath*), wherein he states:

إن غالبية أنساب اليمن قد ضاعت منذ غزوات البخت نصر إلى اليمن.

Paraphrase: Most of the lineages of Yemen have been lost, ever since the time of Bakht-Naṣṣar’s campaigns into the country.

• Another Opinion Regarding Misr

Contemporary Syrian scholar Aḥmad Dawūd, in his book entitled *The Arabs, Semites, Hebrews, Israelites and Jews*, exposes the Orientalist falsehoods, their invention of fraudulent names, and their projecting of those names onto the territories of the Fertile Crescent (including Dawūd's native Syria). He states the following (pages 75, 76):

اخرى كثيرة في شبه جزيرة العرب . ولما كانت شبه جزيرة العرب قد قطعت شوطاً بعيداً في عملية التصحر فقد تحولت سهوبها الممتدة من شرق السراة إلى جنوب العراق إلى برية قاحلة تتخللها وديان وواحات تجوبها جماعات من البدو الرعاة هم الذين سوف يدعون فيما بعد بالعرب والأعراب ، وكانوا ينتهزون الفرص للسطو على القوافل المحملة بتلك السلع النفيسة فينهبون ويقتلون ويسلبون ثم يغوصون في براريهم الشاسعة ، أو يختبئون في جبال السراة المليئة بالكهوف والمغاور منذ أقدم العصور . وكان ذلك من شأنه أن يهدد أمن الاقتصاد التجاري لكل من الدولتين الكبيرتين في سوريا ووادي النيل ، مما جعل كلا منهما تقيم مراكز أو محطات تجعل على كل منها حاكماً يدعى ملكاً يوازره مجموعة من المستأجرين والمقاتلين ، فيحافظ على سلامة وأمن الخط أولاً ، ويقوم بمراسلة ملكه من أجل تلبية احتياجاته من البضاعة التي تجوز ذلك الخط ثانياً ، ويتقاضى عن كل بضاعة تعبر خلال محطته لقاء الحماية إتاوة محدودة عن كل نوع من البضاعة وعن مقدارها مقدراً بحمولة البعير أو العربية أو الحصان ثالثاً ، فيأخذ نصيباً منها لنفسه ولجماعته ويرسل الباقي إلى ملكه في مركز الدولة ، وفوق هذا فقد عمدت كل مدينة كبرى إلى

Paraphrase: Being that the Arabian Peninsula had become mostly an arid desert; its plains, extending from east of the Sarāt all the way to southern Iraq, became nesting grounds for wandering nomads and livestock herders, who were later referred to as A'rāb. These nomads wasted no opportunity to raid the caravans carrying merchandise and riches, and then fleeing to the many caves and holes dotting the Sarāt Mountains. These activities posed a threat to the economic security of the two great powers at the time, Assyria and Egypt, prompting each to establish certain stations along the trade routes. These stations were supervised by a governor who was supported by a regiment of tribal warriors and mercenaries, and whose function was to safeguard the station from the nomadic marauders, and to exchange correspondences and reports with his superior liege (the king of Egypt or Assyria), regarding the latter's needs for merchandise. This governor would receive a share of the goods as payment for his loyalty and services.

Dawūd then mentions two particularly important caravan stations along the Arabian route, and places them within the 'Aseer province of what is today known as Saudi Arabia. The first station was called Miṣr (مصر). Its governor, referred to as *Far'awn* (an obviously Arabic term), employed many mercenaries from among the 'Amaleeq* tribes (العماليق), and owed his allegiance to Egypt. The second station was called Dhū Msq – Dmsq (ذو مسق), and was governed by an Assyrian depute.

Further down, on page 76, Dawūd states the following:

*The Old Testament makes passing reference to *Amalek*, and records their war with the Israelites at one point.

وقد أورد المؤرخ والباحث موسيل Musil في كتابه الشهير «الصحراء» وصفاً

تفصيلياً لكثير من العمليات والمراسلات التي كانت تقوم بين ملوك المحطات وملوك الدولة المركزية في العاصمة، فأوضح الصورة التفصيلية لما كان يجري من خلال كثير من الوثائق المكتشفة والتي اعتمدها في أبحاثه. فكثيراً ما كان يتمرد ملوك المحطة على سيدهم فيستأثرون بالجبايات والأتاوات لأنفسهم، وقد يغير عليهم جماعة البدو أو ملوك محطات أخرى، فيبتزونهم وينصبون عملاء لهم على تلك المحطات، مما كان يضطر الملك المركزي إلى إرسال حملة تأديبية بين فترة وأخرى، فيبدل ملكاً وكيلاً بآخر، وقد يغيره هو وكل جماعته، أو يقتلهم، أو ينقلهم إلى مواقع أخرى بعيدة عن تلك المواقع، وكان السوريون يسمون وكيلاهم «قيفو» أي الجابي، وكان ملك وادي النيل يسمي وكيله «فرعون». يقول موسيل في كتابه:

وليست الرسائل التي اكتشفت في مدينة أخناتون «تل العمارنة» في وادي النيل إلا نموذجاً آخر واضحاً لمثل هذه المراسلات والتقارير التي ترد إلى ملك وادي النيل من وكيله الفرعون على محطة مصري في شبه جزيرة العرب.

Here follows is the paraphrase of the above passage (our comments are in brackets):

Historian and researcher Musil, in his book entitled *The Desert*, includes a detailed reference to the many correspondences exchanged between the puppet Arabian governors and their superior rulers in the imperial capitals, as can be deduced from the vestiges which were explored, and the ancient inscriptions uncovered. It was common for the tribal vassals to rebel against their masters, and confiscate the goods and merchandise for themselves. It was also common that the trade stations would be visited upon by nomadic raiders. Therefore, it was customary for the central rulers (Egyptians and Assyrians) to launch frequent, disciplinary campaigns against these troubleseome regions, in order to force the tribes (both nomadic and sedentary) into submission. This resulted either in the brutal slaughter of the dissidents, or their capture and relocation to other areas. The Assyrians gave the title of *Qifu* to their Arab representative, while the Egyptians designated their puppet as *Pir'u*. In fact, the inscriptions uncovered in the temple of Akhenaton in Egypt (Tel-Amarina) are examples of reports and correspondences exchanged between the King of the Nile Country (Koptos-Aegypt)* and his depute, the "Pharaoh" of Miṣr, in Arabia.

Dawūd concludes that most of these Arabian governors (sheikhs) were no more than whimsical, petty boot-lickers and tax collectors for the Egyptian and Assyrian kings, to whom they were associated by means of fragile fealties. Incidentally, one might pause and ask if these vassals were any different from the Arab "Pharaohs" of today, who were placed on their thrones by foreign, imperialist powers. Such has been the history of Arabia for nearly four thousand years.

As for his actual placement of the Biblical *Msrn*, Dawūd states the following (page 99):

هي بالكلدانية «مصري» أي بلهجة بني المشرق، وبلهجة الكنعانيين في جبل غامد «مصريم»، وتعني المصريين أو عشيرة المصريين، وهي تقع على تل أو ربوة فيها نبعة ماء، ويجري فيها واد سيلي ينضب في الصيف وينحدر إلى الغرب باتجاه البحر الأحمر يدعى وادي مصريم أو وادي شيجور، وهناك عشرات المواضع في التوراة التي تؤكد أن مصر المقصودة إنما هي قرية أو بلدة عشيرة المصريين من أبناء حام⁽¹⁴⁾. ولمزيد من التفاصيل راجع كتابنا

* On page 78 of his book, Dawūd attests to the fact that *Het-Ka-Ptah* was the formal and official name of Egypt.

Paraphrase: The Kan'anites of Jabal Ghāmed called it the tribe of Mišrim. Its domain lay in a river valley which flows towards the Red Sea, and is known locally as Wādi Shayḥūr. In fact, there are tens of instances in the Torah which clearly show that the Mšrm lived in a town or small province.



Photo #12: A modern-day “Pharaoh” (King Saud), servant of Western colonialism

The mountains which Dawūd refers to are a range called Sarāt Ghāmed, in the ‘Aseer Province of Saudi Arabia, to the north west of Najrān. The city of Najrān itself was a hugely important metropolis, at whose location several trade routes from South Arabia converged, before running along the mountainous strip, in a single route, towards the Levant. The Greek sources mention this city under the name of Negrānometropolis, while the Romans referred to it as Negrana. This city is well over 4,000 years old, and there is no question that its history and culture predate those of current-day Makkah, in the Ḥijāz. During the Biblical times, Najrān was part of a region called *Rabbah*, whose name has been preserved in a town bearing it, which still exists today in southern ‘Aseer, and is inhabited by a Qaḥṭāni clan known as Āl-Rufaydah. The Old Testament tells us that the region of Rabbah fell into the hands of King David, and eventually constituted part of the northern kingdom of Israel. Najrān is, without a doubt, one of the two towns mentioned in passage [43:31] of the Qur’an; the second being a mountainous and almost impregnable fortress city known today as Ṣan‘ā’*.

Two other authors, namely Ziād Mina and Farajullah Ṣaleḥ Deeb, have positively and accurately identified other locations within Yemen called *Miṣr*. In his book *Geography of the Torah*, Ziād Mina brings to our attention the following indisputable archeological fact (page 55):

* The name Ṣan‘ā’ (صنعاء) is derived from the root ص-ن-ع which conveys the meaning of a lofty fortress or barrier. In ancient times, the city was known as *Uzal*; a name that appears in the Old Testament.

القديمة، فإن ما يهمنا من آثار معن هو النقش المعطى آسم GL1155. نسبة إلى عالم الآثار النمساوي إدوارد غلازر Eduard Glaser الذي عثر عليه في اليمن في مطلع القرن الحالي. وفي هذا النقش الطويل نسبياً نقرأ أن عم صدق... كبر... مصر ومصر مصر. أي ان «عم صدق (كان) حاكماً، (أو والياً) لمصر ومعن المصرية». هذا الاكتشاف الأثري المثير أثار في حينه عاصفة من النقاش الحاد بين اتجاهات عديدة كانت تسود علم التوراة. لكن ذلك النقاش

Paraphrase: What is of importance to us from among the vestiges uncovered in Ma'in is the inscription given the tag *GL1155*, pertaining to Austrian archeologist Eduard Glaser, who found it in Yemen, at the turn of the century. In this relatively long inscription we can read the following sentence: '*amšdq...kabri mšrn wa ma'n mšrn**', which basically says: "'Am Sadq (was) the ruler (or high authority) of Mišr, and the Mišris of Ma'in". This startling discovery caused a wave of debate, back then, between various schools of Biblical sciences.

This proves, without a shadow of doubt, that there was a city within the territory of the Minean Kingdom in northern Yemen, known as *Mišr*. Incidentally, dear reader, note the Yemeni name 'Am Šadq (عم صدق), which is often rendered in the single form 'Amšdq (عمصدق). This is comparable with Ma'd Yakrab (معد يكراب) rendered as Ma'dikarb (معديكرب), as well as the name of Solomon's son, Rehoboam, which appears in the Arabic sources under the compound form of Raḥb 'Am (رحب عم). Another example is the Biblical name *Melchisedek*, which can be written as (ملك يصدق) and (ملكيصدق). This reminds us of the remark once made by British linguist David Margoliouth, regarding the eye-opening similarities between "Hebrew" and the South Arabian dialects.



Photo #13: Forest mountains of ancient Rabbah, north of Najrān.

Further down (page 56), Minah reminds us of a very rare academic opinion registered by a German Biblical scholar, in the beginning of the 20th Century:

جغرافيا محددة سلفاً. وهذا ما طرحه المستشرق الألماني وعالم
التوراة الكبير هوغو فينكلر Hugo Winckler في مطلع القرن
عندما أشار إلى أن مملكتي بني اسرائيل كانتا مناطق حكم ذاتي
في حدود دولة معن.

Paraphrase: ...And this was the opinion of German Orientalist and Biblical scholar Hugo Winckler, at the turn of the century, when he noted that the two Israelite Kingdoms (meaning Israel / Judea) **were autonomous regions within the borders of the Minean Kingdom.**

Finally, Mina goes on to make the following conclusion (page 58):

جهة أخرى، بعض أهل الاختصاص يرون أن الاسم «مو - وص -
ري» أطلق من قبل الآشوريين على منطقة تقع في الصحراء العربية
وشمالى الحجاز، لكن هذا التحديد أقرب إلى النفي منه إلى أي
شيء آخر، لأنه لا يعتمد على أية أدلة أو حجج علمية. برأى أن
«مو - وص - ري» أو «إقليم مصر» وقع في غرب وجنوب غرب

Paraphrase: ...on the other hand, some of the experts in the field have speculated that the term *Mu-us-ri* was used by the Assyrians to designate an area of the Arabian Desert and northern Ḥijāz. This specification is in fact inaccurate, as it is not supported by any scientific evidence. In my opinion, this *Mu-us-ri* is none other than the **territory** of Miṣr, which was located in western / south-western Arabia.

In his book *Yemen and the Prophets of the Torah* (published in 2012), Lebanese scholar Farajullah Deeb, for his part, brings to our attention the following fact (page 77):

في حديثه عن محافظات اليمن أو أولية اليمن الشمالي، يورد محمد بن علي الأكوخ الحوَالِي في **اليمن الخضراء مهد الحضارة**،
"أن اللواء السادس أو المحافظة هو المعروف بالإقليم الأخضر، و قدما كان يسمّى **مخلاف السحول**، ثم سميّ **مخلاف الكلاع**،
و هو الذي يسمّى سرّة اليمن و يقال أيضا "مصر اليمن".

Paraphrase: In his discourse about the provinces of his native country, geographer and scholar Muḥammad bin 'Alī al-Akwa' al-ḥawwālī states in his book entitled **Green Yemen – Cradle of Civilization** that the sixth province, known in the old times as *Mikhlāf al-Suḥūl*, and then subsequently as *Mikhlāf al-Kilā'*, was labeled as *Surrat al-Yaman*, and also as **Miṣr al-Yaman**.

This observation no doubt brings to mind the reports penned by the old Arab chroniclers, who stated that Nebuchadnezzar had reached as far as Mikhlāf al-Suḥūl and Jabal Ḥaḍūr in Yemen.

It is also in line with the Old Testament text itself, which tells us that the Assyrian kings took the men of Mism and Cush as prisoners:

So shall the king of Assyria lead away the captives of Mism, and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Mism (Isaiah – 20:4)

The Orientalist rendering of the above passage, building upon the fraudulent Septuagint translation, is as such:

So shall the king of Assyria lead away the captives of (Egypt), and the exiles of (Ethiopia), young and old, naked and barefoot, and with buttocks uncovered, to the shame of (Egypt).

This outrageous assertion would have us believe that the king of Assyria, whose aim was to destroy Israel, delved deep into Africa, taking the Egyptians and the Ethiopians as captives on his way? There is absolutely zero evidence of this claim whatsoever, nevermind the geographical insanity resulting from it.

Let us read the following passage:

Thus saith the Lord, The labor of Mism, and merchandise of Cush and of the Sabeans (Shebans), men of stature, shall come over to thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down to thee, they shall make supplication to thee, saying: "Surely God is in thee; and there is none else; there is no other God" (Isaiah – 45:14).

God promises the Children of Israel that they shall inherit the riches of the Mism, the Cushites and the Shebans (*Saba'im*, as the name appears in the Aramaic text). If we translate *Mism* as Egypt and *Cush* as Ethiopia, the question which begs itself is: how does Sheba (Yemen) fit into the picture?

The Book of Chronicles also tells of a war that took place between the armies of Asa, king of Judea, and the Ethiopians (?) at one point, describing the spoils of war that fell into the hands of the Israelites, as follows:

Asa and the people who were with him pursued them to Gerar: and there fell of the Cushites so many that they could not recover themselves; for they were destroyed before the Lord, and before His host; and they carried away very much booty. They struck all the cities round about Gerar; for the fear of the Lord came on them: and they despoiled all the cities; for there was much spoil in them. And they made an attack on the tents of the owners of the cattle, and took away great numbers of sheep and camels and went back to Ur-Shalem (2nd Chronicles: 13-15)

Not one archeologist in the world has positively identified the Biblical town of Gerar as being within the Palestinian territory. Furthermore, if *Cush* is taken to mean Ethiopia, how did Asa and his forces reach so far into Africa, and what were camels doing there? Did the Ethiopians domesticate camels during Biblical times? Or did the Ethiopians expand north to Palestine, crossing over Sudan and Egypt in the process? Such nonsense.

And they shall be terrified and ashamed of *Cush* their confidence, and of *Msrn* their boast. And the inhabitant of this *coast-land* shall say in that day, "Behold, such is our expectation, whither we fled for help to be delivered from the king of Assyria: and we, how shall we escape?" (Isaiah – 20:5,6)

The coastland mentioned in the above passage **cannot** be the Mediterranean. It is the Red Sea coast and / or Gulf of Aden. And the theater of the Bible was nowhere near Palestine. End of the story.

Despite there being no less than three locations in Arabia bearing the name *Miṣr*, in one form or another, we believe that the actual term ultimately refers not to a particular town or city, but more probably a territory / nation of clans, namely Muḍar, for reasons we have already explained. These mostly sedentary tribes, which feature in the Old Testament as the Clans of Msrn, were the undisputed masters of Tihāmah, the coastal plain which ultimately ended up being named the Coast of Muḍar (ساحل مضر) after its historic inhabitants.

• Revisiting Damascus

Regarding the ancient capital of Syria, Aḥmad Dawūd, who devoted decades of his life to researching the history of his native country, states the following in his book (pages 199, 200):

• «دمشق» التوراتية :

لأن الكلمة في النص السبعيني اليوناني الذي هو أول نص للتوراة هي : «دومشكو» وتعني حرفياً صاحب الخراج أو الجزية ، والمقصود به الوكيل الآرامي على محطاته في طريق القوافل التجاري الدولي في أعالي الفرات (الفرات) شرق غامد وزهران ، وقد اشتكى منه كثيراً وكيل دولة وادي النيل ، ولو فتحنا القاموس الكلداني لوجدنا أن «دو» تعني رب ، صاحب ، وهي «دو» في العربية اليوم ، و«مشكو» تعني الجزية ، الخراج ، العشر ، أما «دي» فتعني ربة ، صاحبة ، ومنها كانت الكلمة العربية القديمة التي سبق شرحها في حلقة سابقة «دوميترا» = الرب المخصب ، المكث ، و«دي ميترا» = الربة المخصبة ، المكثرة ، وهذا هو بالضبط ما يفسر ورود الكلمة في الرسائل التي كان يبعث بها إلى اخناتون ملك وادي النيل وكيله على تلك المحطات مرة بصيغة «دومشكا» وأخرى «دي مشكا»⁽⁴⁾ ، أي صاحب الخراج أو صاحبة الخراج حسبما يكون الوكيل على تلك المحطة الآرامية رجلاً أو امرأة . ومن «دو» جاءت الكلمة الفرنسية Dieu = رب ، إله .

أما «دمشق» المدينة التاريخية العريقة فقد كان اسمها في تلك العصور القديمة «دومشتا» أو دمستا وتعني القبة، الدار، القصر، الهيكل، وقد كان فيها أشهر قبة أو هيكل للرب السوري «حدد» الذي ما تزال أعمدته ظاهرة حتى اليوم في سور ومداخل الجامع الأموي فيها، وقد سميت المدينة باسمه. وإن

ومن المعروف أن التوراة وضعت لأول مرة باليونانية في حوالي القرن الثالث قبل الميلاد زمن بطليموس، ولما كانت قد وردت كلمة «دومشكو» (صاحب الخراج) الآرامية في منطقة الآراميين على وادي الفرات (الثرات) شرق غامد وزهران في عدة مواقع من التوراة، ثم ترجمت في العصر الروماني إلى السريانية ولغات أخرى، فقد جرى الخلط بين «دومشكو» المحطة الآرامية على طريق القوافل في شبه جزيرة العرب وبين «دومشتا» المدينة التاريخية

Here follows is a paraphrase of this stunning revelation from Dawūd, with our comments in parentheses.

[In the Greek Septuagint text, the name appears as **du-mishku**, which literally means “the collector of tax or tribute”. This is a reference to the Aramian depute who was in charge of the caravan station on the international trade route which passed alongside the Zahrān and Ghāmed areas (‘Aseer Province of current-day Saudi Arabia), and who was causing hardship to the neighbouring Egyptian delegate. And if we open any dictionary of the Chaldean language, we would find that the term *du* means “lord of” or “owner of”, which corresponds to the Arabic *dhū*. As for *di*, it is the female version of the term. This brings to mind the name *Du-Mitra* and *Di-Mitra*, being the lord / mistress of fertility and bounty, which we discussed in a previous chapter. This explains why both (male and female) versions of the name appear in the complaint letters sent to the Egyptian King Akhneton, by his Arabian viceroy, depending on whether the troublesome tribute collector was male or female. And it is from the Arabic term *dhū* that the French word “Dieu” – meaning *Lord* or *God* - was derived. As for the historic city of Damascus (Dimashq), its actual name, during the Biblical times, was *Dumishka*, meaning “lord of domes, castles and temples”.

It is also common knowledge that the (Torah) was first recorded in Greek, close to the 3rd Century BC, during the reign of Ptolemy. And since the Aramaic title *Dumishku* (owner of the tribute) appears several times in the Biblical text as designating the caravan spot east of Ghāmed and Zahrān, the ensuing confusion caused by the translation of the text into several other languages (Syriac, Latin, etc...), resulted in a mix-up which projected the *Dumishku* of South Arabia onto the *Dumishka* of the Levant (i.e. the city of Damascus)].

In his book entitled *Geography of the Torah*, Ziād Mina also mentions a lost and forgotten place in Jeezan, by the name of Dhū-Misk (ذو مسك), which was a location that fell to the Egyptian armies of Thutmoses III, when they sacked the Red Sea coast in a bygone era. Here is the passage from Mina’s book (page 72):

المشقة / مشقت في الليث و ذا مسك / ذو مسك بجيزان، هذا عدا عن قبيلة الدماشقة الحجازية.

Paraphrase: Al-Mishqah (Mishqat)* in the Layth region, as well as Dhū-Misk in Jeezan. There is also the tribe of al-Damāshiqah who resided in the Ḥijāz.

The Damāshiqah tribe still exists today, in small pockets, all over Arabia, giving us a testament to the origins of its namesake. Recently, members of a clan bearing the same name attacked and vandalized a power station in the Ṣa‘dah Province, in the north of Yemen, and were involved in armed skirmishes with the ‘Awlaqi clan, who sought revenge for one of their members who was killed by the Damāshiqah. In another instance, intermediation was sought to bring peace between the Saudi tribe of Balḥārith and the Damāshiqah of Yemen, after a member of the former clan was killed by the latter, near Najrān. To those who can read Arabic, the links posted at the bottom of this page are snippets from news articles regarding these events.

The previous passage from Mina’s book is actually an excerpt from the Karnak inscription discovered in the Nile Valley, which lists over 100 geographical locations conquered by the Egyptian army. One of the places appears under the name *Tmsq* (تمسق). The archeologists who studied the hieroglyphic inscription were at a complete loss regarding this name, as not a single trace of the other locations on that particular list were identified in Syria, thus leading them to conclude that the Egyptian scribes were either ignorant of the geography of the Levant, or simply invented the names to exaggerate the military achievements of their king.

١٢	م. د. م	٢ ٢ ١	* ميرون غربي صفد؟ انظر ميروم الوارد ذكرها في سفر يشوع ١١:٥.	المرما/ مرم دون أداتي التعريف العربية السابقة والآرامية اللاحقة، والتي تقع في منطقة فيفا وأخرى في جيزان.	؟
١٣	ت. م. ل. ق	١ ٢ ١	* دمشق	المشقة/ مشقت في الليث وذا مسك/ ذ مسك بجيزان، هذا عدا عن قبيلة الدماشقة الحجازية.	

* Note the tendency to render the closed *t* letter (ة), as a long, open (ت). This is a distinctly South Arabian phenomenon, and appears in hundreds of inscriptions as well as several instances in the Qur’ān.

News Articles featuring the Damāshiqah clan:

<http://shabwaahpress.net/news/1760/>

<http://www.okaz.com.sa/new/Issues/20091227/Con20091227323258.htm>

<http://hournews.net/news-30148.htm>

It is evident that the archeologists, bearing the unshakable and preconceived notion that the Egyptian campaigns were directed solely at Syria, failed to consider any other possibility, thus making it seem that the *Tmsq* which features in the Hieroglyphic text was isolated, and placed alongside non-existent locations. The fact of the matter is that **every one** of the 112 names on that list has been identified in Southern Saudi Arabia (Jeezan, ‘Aseer), as well as Yemen, with some as far south as the city of Mocha, on the Red Sea coast.



Photo #14: Scenery from the Miṣr of Yemen.

- **The Mysterious Pharaoh**

Among the most scandalous Orientalist fabrications regarding Biblical events is the story we read in the book entitled *The Greatness that was Babylon*, by Harry William Saggs (1920-2005), which recounts the defeat of an Egyptian “Pharaoh” by the name of *So*, at the hands of Sargon II. The claim made by Saggs is that this battle was referred to in the poetic passages of Isaiah and in the second Book of Kings. The problem with this allegation is that not one archeologist in the West has ever positively identified an Egyptian ruler named *So*, to whom the Israelite king Hoshea offered an alliance. It is a name that has been the subject of debate and controversy for decades.

The following are excerpts from various online articles regarding the identity of this elusive Egyptian ruler*:

Who was pharaoh *So*, to whom the king of Israel gave allegiance? He was not identified by the historians. Many efforts were made and no acceptable assumption reached. Since most

* Wikipedia lists *So*, along with Sheshonk, as two conjectural “Pharaohs”.

of the eighth century before the present era Egypt was dominated by the kings of the Libyan Dynasty, and the time when Hoshea dispatched messengers to So, king of Egypt, was about -726, the simple solution is to identify one of the Shoshenks as the biblical So, king of Egypt. And further, since on the walls of the Amon temple at Karnak a bas-relief with Israeli cities depicted as tributaries to Shoshenk Hedjkheperre of the Libyan Dynasty is a well-known and much discussed archaeological relic, the identification of the pharaoh So should be simple. Then why was this identification not made?¹

The following are two passages gleaned from the writings of Immanuel Velikovsky, one of the most prominent, independant Jewish scholars of the Bible. Let us see what he had to say regarding the two troublesome namesakes, So and Sheshonk:

On the other hand, Shoshenk left no record of any campaign in Palestine. Next to his relief in Karnak there is only a brief mention of tribute from Syria (Kharu) received by Shoshenk. Therefore it was also repeatedly said that the relief does not convey anything beyond the fact that cities in the northern part of Palestine were claimed as paying tribute to Shoshenk and that on the basis of his relief we could not learn anything about a military conquest of Palestine...

Since, in accordance with the conventional scheme, Shoshenk of the Karnak relief was made to Shishak (this in violation of the way Hebrew letters are transcribed in hieroglyphics) there was no way to identify pharaoh So as another Shoshenk of which there were more than one in the Libyan Dynasty: the name Shoshenk could not be transcribed as both, Shishak and So. Thus the identity of So became an unsolved, and in the frame of that scheme, an unsolvable problem.²

Biblical Scholar Duane L. Christensen states, regarding the identity of King So:

The problem of "King So" was once likened to an endless snake which ever assumes its form again. And so it seems; for every time the identity of the elusive personage is assured, a new challenge appears that, on closer inspection, seems to be merely the reconstruction of another opinion.³

The truth of the matter, dear reader, is that they are looking for a mirage, and nothing more. Because no "Pharaoh" by the name of So ever existed, and the Biblical passages in question are not describing an Egyptian ruler.

Let us take an in-depth look into this matter, to solve the puzzle that has bewildered the Orientalists for the past century.

1.<http://pharaohso-amaic.blogspot.com/2010/06/how-was-biblical-so-king-of-egypt.html>

2.<http://www.varchive.org/tac/so.htm>

3.<http://www.istor.org/discover/10.2307/1519572?uid=3738432&uid=2129&uid=2&uid=70&uid=4&sid=21104581026477>

According to Saggs, the city of Gaza (in Palestine), besieged by the Assyrians, had relied on military backing from the Egyptian Pharaoh So. But when the time for actual confrontation came, So and his forces were defeated at the battle of Rafeh - as the Assyrian inscriptions clearly tell us - and he betrayed the alliance in a cowardly manner, leaving the king of Gaza to his doom.

First, let us look at a relevant Biblical passage from the Book of Kings, relating to us how Hoshea failed to pay his yearly tribute to the Assyrian monarch:

In the twelfth year of Ahaz, king of Judeah, Hoshea, the son of Elah, became king in Samaria, ruling for nine years. He did evil in the eyes of the Lord, though not like the kings of Israel before him. Against him came up Shalmaneser, king of Assyria, and Hoshea became his servant and sent him offerings. But Hoshea's broken faith became clear to the king of Assyria because he had sent representatives to So, king of Msrm, and did not send his offering to the king of Assyria, as he had done year by year: so the king of Assyria had him shut up in prison and put in chains. Then the king of Assyria went through all the land and came up to Samaria, shutting it in with his forces for three years (2nd Kings - 17:1-5).

The first point worth noting is that the title *Pharaoh* does **not** appear in the original Aramaic text as designative of So. The actual text speaks of מלך-מצרים, which spells *mlk-mšrim*, meaning “the king of Mišrim”. Secondly, the name of this obviously tribal ruler appears as סוא (in the silent letters) which is actually pronounced *Sū’*. Here is the Latin Vulgate rendering of the relevant portion:

...cumque deprehendisset rex Assyriorum Osee quod rebellare nitens misisset nuntios ad Sua regem Aegypti.

This name would be spelled as (سوء) or (سواء) in Arabic, a language far more capable of accurately rendering the Aramaic name than either Greek or Latin. The conclusion is that the text is not speaking about a ruler of the Nile Valley who fled the scene of battle to avoid confrontation with the Assyrians. Nowhere in the Cuneiform inscriptions is there any indication that *Sū’-Suā’*, who was **himself** ultimately captured, was an Egyptian king. The ancient Mesopotamian text talks about an alliance that was formed between the Judeans and their neighbours – and once staunch enemies – the Bani Muḍar (Mšrim), and their king, *Sū’*. This fragile alliance was crushed at the Battle of Rafeh, a mountainous place near Ur-Salem. Nowhere in the text is there any mention of Gaza, or of Egyptians, as Saggs and the Orientalist Arab historians imagined.

It is evident, from simply glimpsing the giant, extravagant victory murals and carved reliefs left behind by the Assyrians, that they were describing wars against two kinds of Arabs (*Aribu*): Bedouins (scantily clothed, with wild, unkempt beards), and more sedentary groups, dressed in

different attire. Nowhere do we see any indication of the presence of Egyptians in these inscriptions. Furthermore, there is no mention of *Gaza* in either the Biblical account, or the Cuneiform records. Who is King Sū' then, and where exactly was the Rafaḥ which the Assyrians laid waste to?

Let us turn to the writings of the giant geographer, al-Hamadāni, and the forgotten bits of Arabian lore, for an answer to this age-old puzzle.

On pages 156-159 of his *Description of Arabia* al-Hamadāni describes several tribal homes in the mountainous regions surrounding Ṣan'ā'. Here is an excerpt from those passages:

ما قيل من أشراف نقيّل السود فبييت بوس و جبل نُقم و ما بينهما حقل صنعاء إلى خطم الغراب، و بيت رفح فالرحبة...و قاعة البون، و أكاتط و الخشب.

What is truly astonishing about this passage is not only the presence of a location named *Bayt Rafaḥ* (بيت رفح), but the fact that all the other highlighted areas also feature, in the same sequence, in one of the Karnak inscriptions listing the conquests of the Egyptian King Thutmose III, which reached as far as 'Adan (see *Israel and Sheba*, page 44).

The Biblical Rafaḥ is a valley located in the proximity of Ṣan'ā', Yemen's capital, whose province today encompasses many districts, among them Bayt-Būs (named after the Jebusites who inhabited the region during the era of David), as well as Dar-Slm* (دار سلم), which may very well be the Ur-Salem of the Old Testament.

Elsewhere, (*DoA* – pages 130, 131) al-Hamadāni introduces us to a small congregation of clans belonging to the Bani 'Āmer tribe, who are descendants of Muḍar:

ثم سراة جنب...ثم يتلوها سراة عنز، و سراة الحجر... و بنو خالد، نجدهم خثعم و غورهم قبائل من الأزد، ثم سراة الخال لشكر، و بنو سواة خليطي الدعوة، عامرية.

The above passage pinpoints the home of certain Azad (أزد) clans, as well as Shakar-Yashkar (the Biblical Ishaccar), and the Bani Suwā'ah (بنو سواة), mixed clans who belong to the 'Āmer tribe (عامر). We can also find substantial information regarding the Bani Suwā'ah clans in the old Arabian records. What is relevant is their lineage, which any reader can confirm by referring to the books of Arabian ancestries:

بنو سواة بن عامر بن صعصعة بن معاوية بن بكر بن هوازن ابن منصور بن عكرمة بن خصفة بن قيس عيلان بن مضر.

* Arabic readers can simply type "دار سلم – صنعاء" in any online search engine, and confirm the existence of the district of Dar-Slm within the capital precinct.

The above lineage links Suwā'ah bin 'Amer to the semi-legendary figure of Qays 'Eelan, son of Muḍar, the grandfather of the tribe.

It is worth noting, incidentally, that the name Qays (قيس) was known among Bani Israel themselves. The Old Testament even designates their first king, Saul, as being *Saul son of Kish*, who was member of a clan known as the *Matrites*. Kish is the equivalent of Qays, hence explaining the legendary Arabian lineage of Ṭalūt Ibn Qays (طالوت ابن قيس). Wikipedia gives us the following definition: **Kish (קיש qish; Kis, Keis, meaning "bow" or "power")**. The allusion to “bow” is reminiscent of the Arabic *qaws* (قوس) which bears the same meaning.

As for the Matrites, they are none other than the Maṭrah-Maṭrān clan of Yemen (قبيلة مطرة), who originated in Ḥaḍramawt, and after whom an ancient fortress on one of the peaks of Mount Qadas (the Biblical Kadesh) was named: Ḥoṣn Maṭrān (حصن مطران).

And so, at last, the puzzle is unravelled. A conglomeration of Israelite, Bedouin, and Muḍari (Mṣrim) clans, the latter led by their king Sua' (So), were defeated at Bayt Rafaḥ, on the outskirts of Ṣan'a', by the army of Sargon II (Shalmanassar's successor), and their leaders were taken captives to Nineveh. These events had no relation to Palestine or Egypt whatsoever, nor were any Egyptian “Pharaohs” directly involved. And many of the same locations which were conquered by the Mesopotamian kings had also fallen under the hands of the Egyptian armies led by Thutmoses III and Sheshonk, centuries earlier.



Photo #15: Hoshea offering obedience to Shalmanassar.



Photo #16: Ruins of the Maṭrān Keep (Ta'izz Province)

CHAPTER II

Gad and Dan

The united kingdom of Israel, under monarchs Dawūd and Sulaymān, barely lasted three quarters of a century, having succeeded in preserving a very fragile unity among clans whose leaders had varying political and religious motives and affiliations. This delicate balance of interests, threatening to implode at any moment, has always been a characteristic of many of the tribal societies in Arabia throughout history, even up until our present day and age.

A gradual deterioration of Greater Israel's unity began during the reign of Sulaymān's son, Rehoboam (whose name appears in the Arabian sources in the compound form of *Raḥb 'amm**). Eventually, this unrest led to the once united kingdom dividing into two rival and often bickering states: Judea (Judah) in the south, and Israel / Samaria in the north.

To compound matters further, Egypt, seeking to establish a vassal state along the strategic trade routes of the Arabian Peninsula in order to gain a foothold over its Mesopotamian rivals, began tampering with the internal affairs of Israel. Consequently, the Bani Muḍar confederation of sedentary clans (the Biblical *Mšrim*), who controlled substantial regions of the Tihāmah coastal strip along the Red Sea, started a rebellion during Rehoboam's reign. The Bani Muḍar ultimately swore their full allegiance and fealty to Egypt, whose king, Shishak (in some sources, *Sheshonk*) launched a military expedition against Israel around 930 BC, plundering Ur-Salem in the process. This campaign is mentioned clearly in the Old Testament Book of Chronicles:

Now when Rehoboam's position as king had been made certain, and he was strong, he gave up the law of the Lord, and all Israel with him. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Msrm came up against Jerusalem, because they had trespassed against Jehovah (2nd Chronicles - 12:1,2)

In a later era, the Assyrians devised their first excursion into Israel in 722 BC, and annexed Samaria after a lengthy siege. They took many of the city's residents captive, and forcefully displaced them to other regions.

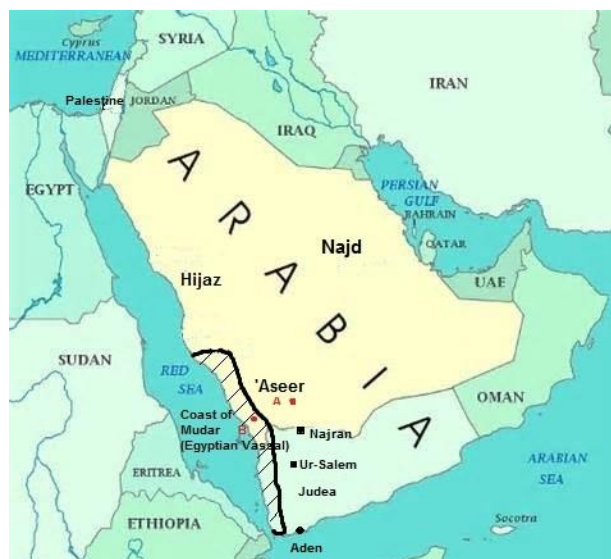
The ultimate destruction of the former Israelite states came at the hands of Nebuchadnezzar, who marshaled an army of some 120,000, succeeded in subduing the Muḍar clans, and stormed into the territory of Judah in the year 587 BC. His army effectively wiped it off the map, and took many of its residents captives to Babylon.

* See, for example, the book entitled *Al-Teejān fī Mulūk Ḥimyar* (التيجان في ملوك حمير), by Ibn Hishām, which describes the various monarchs who ruled Yemen, from antiquity. In the book is an entire chapter dedicated to Raḥb 'Amm (رحب عم), king of Yemen. The question which naturally arises here is the following: if Rehoboam was king of Yemen, then what was his father doing in Palestine? This is but a small testament to the geographic confusion which characterized the old chronicles.

The truth of the matter, as shocking as it may seem to many readers, is that the current city of Jerusalem was not known by that name during the Greek era. In the age of the Assyrian campaigns, it was little more than an insignificant, quiet hamlet, built atop a knoll in the middle of a coastal plain along the Mediterranean. The “holiness” of this city began shortly after the Roman era, by which time many Jewish tribes, mostly migrates from Arabia who carried with them some of the ancient names of locations from their lost homeland, had settled it and the regions surrounding it. We will elaborate further regarding this important historical fact later on. Consequently, the Jerusalem of Palestine did not burst onto the world’s political scene until some 400 years **after** Nebuchadnezzar’s campaign. This is conclusive proof that the Ur-Salem mentioned in the Old Testament and the Mesopotamian inscriptions could not have been the current-day city in Palestine.

By means of a devious corruption which has succeeded in hiding the true theater of the Biblical events from the consciousness of the generations, the histories of two distinct cities, located two thousand kilometers apart, were merged together into one account. Thus, the Ur-Salem mentioned in the ancient inscriptions was interpreted as the same Jerusalem which emerged during the Roman age! This alone explains the as-yet unsolvable discrepancies between the soaring and rugged mountainous geography described in the Bible, and the physical terrain of Palestine.

The map below shows the geographical domain of Greater Egypt, which encompassed a substantial portion of the Tihāmah Coast, from whose territory Sheshonk launched his assault inland into Judea. The points “A” and “B” mark the possible (approximate) locations of the Biblical *Damask*, which King David had fought to include within the territory of Israel.



Map #5: Sheshonk’s Arabian domain.

In this chapter, we will make an in-depth analysis of the territories of two of the tribes comprising the Biblical nation of Israel (the northern kingdom). In particular, we will locate the homes of the tribe of Gad, and the domain of the tribe of Dan, both of which were in the vicinity of Samaria, the capital of the northern kingdom conquered by Sargon II. This is contrary to where the fraudulent projections place them, in central Palestine. The geography we will analyze here will be essential for our understanding of where the Biblical Exile actually took place, and will serve as to further expose the fraudulent, Judeo-Christian interpretation which imagined a Palestinian theatre for this event.

• Coincidences (84-94): Gad

It is a question worth looking into: where exactly did the name *Gad* come from? The goal, honored reader, is to identify the culture from which the name emerged, in order to firmly grasp the hidden allusions within the OT, to which we have been blinded. The truth of the matter is that the name *Gad*, which is spelled גַּד in the so-called “Hebrew”, has been somewhat of an enigma to Biblical scholars. Aside from the simple definition of the term, and the apparently fraudulent projection of the tribe’s home territory, not one scholar has given us a convincing account as to its origins.

Let us see what Wikipedia says regarding this issue:

According to the Hebrew Bible, the Tribe of Gad (Hebrew: גַּד, Modern Gad Tiberian Gāḏ; “soldier” or **“luck”**) was one of the Tribes of Israel...However, on the accession of Rehoboam, David's grandson, in c. 930 BC the northern tribes split from the House of David to reform a Kingdom of Israel as the Northern Kingdom. Gad was a member of the kingdom until the kingdom was conquered by Assyria in c. 723 BC and the population deported. From that time then, the Tribe of Gad has been counted as one of the Ten Lost Tribes of Israel.

First, we should bear in mind that the letter *g* can be pronounced as a hard sound (as in *girl*, *goose*, and *game*), or in the soft manner (as in *giraffe*, *beige*, and *genre*). This is not to be confused with the actual *j* letter, which more often corresponds to *y* in Arabic (as in Jebusi – Yabūsi).

Let us now quote snippets from the writings of Iraqi scholar Fāḍel al-Rubay‘i, who brings to our attention the following facts on pages 46-48 of his book entitled (lit) *The Myth of Crossing the Jordan and the Fall of Jericho* (published in 2013):

و لننتذكر، قبل كل شيء، أن اليمنيين يحتفظون في تراثهم التاريخي بصورة أثيرة للملك **ذِي جَد / ن** / بوصفه بطلا أسطوريا، لكنهم لا يملكون ما يؤكد تاريخية هذه الشخصية، باستثناء ما كتبه نسابة اليمن.

Paraphrase: Before we start, let us remember that the Yemenis have preserved, in their historical folklore, an ethereal memory of a legendary hero and king by the name of *Dhi Jad-Jadn* (ذي جد – جدن), of whom very little is known outside the annals of the lineage experts.

مثلا، الشاعر علقمة بن ذي جدن الحميري... و كان يعرف بـ "نواحة حمير"، لكثرة بكائه على الأطلال... و الأصل في الاسم "جد" (و النون الكلاعية أداة تعريف منقرضة: الجد).

Paraphrase: An example is encountered in the Ḥimyarite poet 'Alqamah bin Dhi Jadn, who was famously labeled as the "Weeper of Ḥimyar", due to his numerous dirges lamenting ruined tribal homes. The origin of the name is undoubtedly *Jad* (the *-n* suffix is thought to be an extinct definitive pronoun which corresponds to the prefix *al-*, hence *al-Jad*).

و في المقابل، لا ينبغي نكران حقيقة أن الاسم ورد في نقوش مسندية أخرى، و أن بعض المواضع في اليمن لا يزال يحمل بقايا ذكريات عنه. كما يمكننا أن نجد عناصر من هذا الاسم في اسم مدينة جدّة في المملكة العربية السعودية، التي تطل على ساحل البحر الأحمر المتصل باليمن. و أخيرا، يمكننا أن نعثر على الاسم نفسه بالتلازم مع اسم قبيلة خولان اليمنية، التي تعرف بخولان – جد / د / ن... و مساكنها القديمة تشمل منطقة واسعة من محافظة صعدة اليمنية.

Paraphrase: On the other hand, we cannot deny that this name appears very clearly in other Musnad inscriptions, and that some locations within Yemen still bear it. We can also find traces of the name in the city of Jaddah, in Saudi Arabia, which is located on the Red Sea coast. Finally, we find a clear association between this name and the ancient Yemeni tribe of Khūlān, known historically as Khūlān-Jad (خولان جد), and their old domains lay scattered around vast expanses of the province of ṣa'dah.

On page 35 of this book, we featured a fragment of an inscription, listed by Yemeni historian Muṭhir al-Aryāni, which mentions a real figure by the name of Sa'd Ta'leb dhi Jadn. Here is another inscription, taken from Aryāni's book (page 467), which bears mention of the tribe:

نص النقش الحادي عشر
Y.85 AQ/2

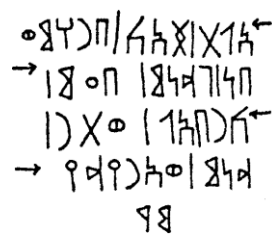


Photo #17: Musnad inscription no.Y.85 AQ/2,

Al-Aryāni's translation of the text is as follows:

هذا ما صاده برهمو بن جدن مع كرب إيل وتار من منطقتي دئم و أريدي و ذلك مائة و خمسون طريدة.

Paraphrase: Thus, Barrahumu, son of Jadr (جدن) and Karb-el Watar were able to hunt down one hundred and fifty of their prey, from the regions of Dunm and Areedy.

Aryāni then gives a brief exposition of the history of the tribe of Jadr, whose descendants eventually rose to prominence in the northern part of the country.

Even scholar Jawād ‘Ali, in his *Mafsal* (page 737), made passing reference to *Jadr*, and postulated a relation between the name and the Israelite tribe of Gad. He also pointed out that remnants of this name were still apparent in Arabian culture, up until shortly before the time of Muḥammad (P), notably in proper names such as ‘*Abd Jad* (عبد جد). In fact, the Thamudic inscriptions have preserved the names of numerous pagan South Arabian deities, among them Jad, who was worshipped as the god of good luck or good fortune. A conglomeration of these tribes later migrated to the Ḥijāz, and settled along the Red Sea coast, where they gave their name to the city of Jaddah (meaning: City of Good Fortune).

These facts serve to enforce our understanding of the name *Gad-Jad* as belonging to an ancient Arabian culture, and identifying a deity that was worshipped by the nomads, during the age of their infancy, when they gave the names of gods and ancestors to their semi-legendary poets and heroes. And since the most popular tribe to ever carry that name happens to be the Yemeni tribe of Khūlān-Jad (خولان جد), it would be possible to prove that the Biblical Gad were indeed ancestors of Khūlān, if we could show that the territories of the latter (in the Ṣa‘dah Province of northern Yemen), were near or coincided with the territories of the former.



Map #6: Location of the Ṣa‘dah Province (A) neighbouring Al-Jawf (B) and Najran (C)



Photo #18: Jews of Ṣa‘dah

So let us turn to the Old Testament, to see where exactly was the territory of this small and allegedly “lost” tribe.

The first interesting point worth mentioning regarding the homes of Gad is the fact that it was Moses himself, not Joshua, who actually assigned the territories of this tribe. The significance of this point lies in that it helps us better understand the ancient tribal patterns of settlement, which coincided with the nomadic migration from inorganic, desert lands to lush, green territories.

What we can say, with certainty, is that the homes of Gad extended from the area known historically as Rabbah, in the vicinity of Najran, to the northern parts of the Jawf area of Yemen. Going back to the Book of Joshua, in the Old Testament, we encounter the following passage, which relates to us how the territories of this tribe, who are none other than the legendary Jad-Jadn clan of Yemen, were assigned:

And Moses gave to the tribe of Gad, and to their children and kindred; their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is before Rabbah; and from Heshbon to Ramath-Mizpneh, and Betonim; and from Mahanaim to the border of Debir. And in the valley, Beth-Harm, and Beth-Nimrah, and Succoth, and Zaphon(?), the rest of the kingdom of Sihon, king of Heshbon, having (Jordan?) for its limit, to the end of the sea of Chinnereth on the east side of Jordan. (Joshua - 13:24-27)

It is worth noting that the Orientalist translation of the above passage, due to the redactors’ ignorance of tribal terms and habitation patterns, perpetrated some grave errors by rendering certain common nouns as proper names of actual places, and vice versa. We should also bear in mind that due to the antiquity of the text, some of the names were eventually changed over the course of the centuries leading up to al-Hamadāni’s time, or merged with the names of neighbouring locations and dissappeared altogether. For example, while Bayt Būs, Dār Salm and Uzāl were names of three distinct towns during Biblical times, they merged together under the umbrella of Ṣan‘ā’ and became districts within the Yemeni capital precinct, which eventually expanded to encompass the three towns. On the other hand, new names appeared, as relatively new settlements were established, side by the side with the older names featuring in the Bible.

84, 85) Aroer and Beth-Nimrah.

Midway through the passage, we encounter the word *valley* which is a translation of the Hebrew term עמק. Use of this expression merits a pause. Could it be related to the Arabic term *jawf* (جوف), which means a deep enclosure or fissure full of water? The interesting point here is that the term in question spells ‘amq which, in Arabic, conveys a meaning of depth. By looking up *jawf* in the classical lexicons, as well as instances of its usage in poetry, we can conclude that the Arabs used the term to describe a large, deep ravine, where several river valleys converged.

The South Arabians often used the term *bayt* to describe tribal habitations in valleys. Furthermore, the location in question is not just some random vale, but a very large and geographically prominent basin in which were located the towns Beth-Haram, Beth-Nimrah, and Succoth. This deep valey (*'amq*), is a stone's throw away from the region of Rabbah (Najran and its environs). Finally, the locations listed in the Biblical text have no relation to the Jordan of the Levant, but to the *h-yrđn*, meaning: the escarpment. We will devote a separate book, to be released at a future date, wherein we will discuss the myth of the so-called "Crossing", as well as the controversial Mesha Stele.

On pages 280-282 of his *Description of Arabia*, al-Hamadāni brings to our attention the following facts regarding the Jawf area of northern Yemen, and the many ruins scattered therein.

نذكر ما بالجوف من الآثار و العمور و نذكر ما هي من أوطان الجوف: بيت نمران ... ثم معين و براقش... و قد ذكرنا سوائله الكبار، و هي مذاب، و خبش و خارد...أوطان نهم من الجوف: أوبن و عرعرين.

Paraphrase: Among the ruins of the Jawf (Jūf) area are: **Bayt Nimrān...Ma'in** and **Barāqish**...and we have previously listed its large river valleys, notably Madhāb, Khabsh and Khāred...therein lie the homes of the Nahm Clan, notably Ūban and **'Ar'areen**.

Note how Hamadāni places Bayt Nimrān (بيت نمران) and 'Ar'areen (عرعرين) in the same geographical vicinity as Barāqish (براقش). The latter refers to a ruined city named after the clan of Barqos, which also features in the Old Testament. Please keep this name in mind, as we will discuss its implications in a later chapter. The three names in question appear in the Old Testament as 'Aro'er (ערוער), Beth Nimrah (בית נמרה) and Barqos (ברקוס). As for Ma'in (معين), it is none other than the territory described in the Old Testament as being home to the Ma'inim, which the Orientalist deceivers imagined as the Ma'an (معان) of Jordan, near the Dead Sea.

Al-Hamadāni	Joshua
And in the Jawf, Bayt Nimran... 'Ar'arn...	And in the Valley ('amq)...Beth-Nimrah... 'Aro'er

86, 87) Succoth and Zaphon:

No trace of either of these names has been uncovered in Palestine. The Orientalist translators, building on the assumption that the *h-yrđn* of the Old Testament is none other than the Jordan of the Levant, assigned the Jordan River to mark the borders of Gad-Jad, and mystified the name of Zaphon.

If we look up *Zaphon* in Wikipedia, we get the following deceptive information:

According to Isaiah 14:13 the mountain Zaphon is the location where the gods assembled. The old Semitic name Ṣapānu was used by the conquering Assyrians in the 8th century BCE and by the Phoenicians. **As a prominent peak in the northern part of the Canaanite world**, its name was used, for example in Psalm 48, Genesis 13:14 and Deuteronomy 3:27, as a synonym for the direction north. Tzaphon (צפון) is in fact the basic word for “north” in Hebrew, due to the location of the mountain and the relation between the Hebrew and Canaanite languages.

We have already proven that the so-called “Land of Canaan” had no relation to Palestine whatsoever. Furthermore, there is not one instance in the Biblical text which suggests that *zaphon* is a proper noun. Let us quickly scan through the relevant Biblical passages featuring the term *ṣaphon* צפון (or *tzaphon*, as it is vocalized by European Jews) to verify this fact:

You said in your heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit on the mountain of congregation, in the uttermost parts of the north; (*World English Bible*).

For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north (*Noah Webster Bible*).

And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; (*American Standard Version*).

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (*King James Bible*).

qui dicebas in corde tuo in caelum conscendam super astra Dei exaltabo solium meum sedebo in monte testamenti in lateribus aquilonis (*Latin Vulgate*).

The same can be said of the passage in question in both Deuteronomy and Psalms. We urge you, honored reader, to verify this fact by simply looking up the text in the links provided at the bottom of this page. There is no *Zaphon* mentioned in any translation of the passage. The actual rendering of the word (צפון) is north / northwards.

In the light of the above, the Orientalist corruption becomes evident. Their rendering of *zaphon* is another example of the tendency to invent mystical or “holy” names from common nouns, and project them onto a false territory. If, for argument’s sake, the passage in Joshua truly speaks of a place called Zaphon as being in northern Canaan, then this would certainly fit with the Arabian theater of Gad, whose territory was located around the Jawf and Najrān (Rabbah) areas.

<http://www.hebrewoldtestament.com/B05C003.htm#V27> (Deuteronomy 3:27)

<http://www.hebrewoldtestament.com/B01C013.htm#V14> (Genesis 13:14)

<http://www.hebrewoldtestament.com/B19C048.htm> (Psalm 48)

During Biblical times, these were indeed parts of the northern Kanānah lands. And the fact that the legendary descendants of these peoples, namely the tribe of Khulān-Jad, resided in the Ṣa‘dah Province of Yemen, just to the west of the Jawf, cannot be due to a mere coincidence.

As for the Biblical Succoth, this is another name that was all but buried beneath the sands of time. The only remnants of it can be found today in some of the residents of the ‘Aseer Province, notably the clan of Āl Sukūt (آل سكوت). This clan is a member of the historic Bani ‘Amro tribe (بنو عمرو). Here follows are selected passages from Arabic online articles regarding this name:

آل سكوت : مركز مشيخة قبيلة بني كريم فيها شيخهم عبدالله بن **سكوت** ، وهي قرية كبرى من قرى **بنو عمرو** يحدها شمالاً آل غوالة وجنوباً صدريد وغرباً الصريف وشرقاً آل مقبول.

عمرو قبيلة عربية أصيلة تقع ديارها جنوب غرب المملكة العربية السعودية في أعالي قمم جبال السروات الشاهقة وفي تهامة وهي أحد قبائل الأزدي **والمنتسب للقبيلة يسمى عمرو** بفتح العين واسكان الميم وجمعهم عَمَارِيَة.

Note how the second passage states that members of the Bani ‘Amro tribe were called ‘*Amris*, and assigns to them homes in the mountains of south-western Saudi Arabia. Keeping this title in mind, we can make a safe assumption that the Isrealite king mentioned in the Bible by the name of ‘*Omri*, may very well have been a distant ancestor of this tribe.

88) Betonim:

The Aramaic spelling of Betonim is בטנים with the *taw* letter, which is equivalent to the Arabic *ṭ* consonant. We have already seen that the ancient Yemeni dialects designated the plural form of words with the *-im* suffix. Hence, a correct rendering of Betonim in the Arabic language would be Baṭanāt (بطنات), an obviously plural name. Here is what al-Hamadāni says of this place in his *DoA* (pages 162,163), regarding the many tributaries of the Najrān vale, and the neighbouring countries of al-Jawf (الجوف), Ma‘rib (مأرب) and Balad Yām (بلد يام).

و من بلد **يام** القديمة، ملح و برّان، و يأتي قابل نهم الشمالي بأودية لطاف مثل أوبن، ثم يشرع على الفرط و هو جانب الغائط و به يفترق الطريق إلى **الجوف** و **مأرب** من وادي خب. ثم وادي **نجران** و فروعه، من خولان و الحناجر من وادعة. فأما الشعبة، فإنها من شمالي وتران ثم يخرج في لهوة رحبان و **البطنات**.

89) Gilead:

This name is actually spelled *Gl‘ad*, (with the ‘*ayn* letter), in the Aramaic text. It is also a very famous Hebrew male proper noun. We find mention of this lost place in the poetry of Jareer:

أحلّ إذا شئتُ الإياد و حزنة إن شئتُ أجزاع **العقيق** و **جلعدا**

The above verse places al-‘Aqeeq (العقيق), a region south of Najrān, next to Gil‘ād (جلعاد), thus confirming that the territory of Gad was indeed in Northern Yemen and the ‘Aseer province of what is today known as Saudi Arabia. This name should not be confused with Wādi al-‘Aqeeq, in the Ḥijāz, near Medina.

90) Ramath-Mizpeh:

As for the troublesome Ramath-Mzpheh, this is a name that has always baffled the Biblical scholars, who found no trace of it in Palestine. The name appears in no less than three different forms, sometimes designating the compound name of a single place, sometimes as one simple name (Ramatmzpheh), and sometimes as two distinct places (Ramat-Ramath and Mzpheh-Mzpheh). The truth of the matter is that the term *ramat* is not a proper noun at all, but a description of a sloping landscape. This is precisely what the word means in the so-called “Hebrew” language. Hence, the passage in Joshua speaks of a vast slope called Mzpheh. The second term is spelled (המצפה), which is *h-Mṣfat* (note the *ṣad* letter, which is rendered as *z* or *tz*, due to the Yiddish influence). Hence, the complete name is (רמת המצפה), which spells *ramat h-Mṣfah*. Let us take a look at the following verses of poetry from Umayyah al-Hudhly:

<p>فالنمر فالبرقات فالأنحاص هضب الصفا المتزحلف الدلاص</p>	<p>فضها أظلم فالنطوف فصائف أنحاص مسرعة التي جازت إلى</p>
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The first verse mentions Naṭūf (please keep this name in mind for later on), and a valley called *al-Namr*. This is in fact none other than the Biblical Beth-Nimrah which we listed hereinabove, and which was sacked by Nabuchednessar on his march into Judea. It was rendered as *al-Namr* by dropping the *-n* suffix, due to the necessities of the poetic structure. The second verse describes the slopes of al-Ṣafā as a volcanic incline dotted with black rocks, around which camel caravans pass. Old Arabian poets always referred to such black quartz formations as *ṣafāt*. As for the *m-* prefix in the word *Mṣfat*, this is in fact a vestige of a nearly extinct South Arabian article prefix, which either gave way to the Arabic grammatical *al-* (meaning “the”), or was merged with the words / names themselves. Hundreds of instances of this linguistic phenomenon can be encountered in the Ḥimyaritic and Sheban inscriptions unearthed in Yemen. Hence, the Slopes of al-Safā mentioned by Umayyah are none other than the *ramat h-Mṣfat* of the Bible. And these volcanic plateaus of black quartz rock prove that the environment which gave birth to the Old Testament could not have been in Palestine.

91) Debir:

The problems caused by the fraudulent translation of the passage in Joshua often go beyond simple geographical projections, and involve either false descriptions of terrain features or the outright inventions of non-existent places. To start with, the mountain known to the inhabitants

of the Khulān region of northern Yemen as *al-Dubr* features several times in Arabian poetry. One famous bard, Ibn Suhayyah, sang of this slope along which camels often rode, in the following verse:

تسفن الجناب مُنكباتِ ذُرّا دبر يُعاولن النذيرا

Another poet, Abu Dhu'ayb al-Hudhly also remembered this mountain:

كأن ابنة السهمي يوم
بأسفل ذات الدبر أفرد جحشها

لقيتها موحشة بالطرفين همي
فقد ولعت يومين فهي خلوج

Here follows is a passage from *DoA* (page 244), which mentions the mountain known as *Jabal al-Dubr* (الدبر) in the territories of Khulān (خولان):

ذوات النبع منها، وخاصة من بلد **خولان**: فوط و عرامي و غرابق و **الدبر** و جبل الرّعا و جبل الأسوق و إسمه دلاني.

Let us now take a closer look at the word *mahanaim*. In the Aramaic text, it is spelled (מַחֲנִים).

The first point worth noting is that this exact same word also appears in the second Book of Samuel, where some translations maintain it as a proper noun, whereas others render it as a common noun meaning “camps”.

Then David came to **Mahanaim**. Absalom passed over the (Jordan), he and all the men of Israel with him (2nd Samuel 17:24) - *World English Bible*.

But David came to the camps, and Absalom passed over the (Jordan), he and all the men of Israel with him - Douay Rheims Bible

The Latin Vulgate translation takes an unclear middle road between the two, by rendering the word *mahanaim* in the same passage as “Castra”.

David autem venit in Castra et Absalom transivit Iordanem ipse et omnis vir Israhel cum eo

The Latin term *castra* does indeed mean an encampment / temporary fortification / bivouac (according to any Latin-English dictionary). The question is: why was it rendered a proper noun, by giving it a capital *c* letter? Our view is that there is something foggy about this translation.

The truth is that this word is closely related to the ancient Arabic verb *ḥanā* (past tense) - *yaḥnū* (present tense) حنا – يحنو. The word literally means: to camp / to settle (as in a military

encampment), in both Arabic as well as what they call “Hebrew”. The noun form of this term is *ḥanah* (singular) – *hanāt* (plural). In his book entitled *The Bible Came from Arabia*, Kamāl Ṣaleebi made an astute observation when he rendered *maḥanaim* as “camps”. The fact of the matter is that the ancient Yemeni dialects used the *-im* suffix to denote the plural and, for a time, used the *m-* prefix as a pronoun aticle, similar to the *h-* prefix. The only difference between the latter two is that the *m-* prefix eventually merged with and became part of the words, whereas *h-* gradually gave way to the *al-* prefix.

This fact proves the ignorance and arrogance of the European redactors, who hijacked a text that was born in a mostly tribal environment which they knew nothing about. In their blind rush to project the names onto the territory of Palestine, they failed to grasp the subtle, yet crucial connotations of the Biblical terms, which today serve to expose the fallacious allegations of their Orientalist imagination. To the warring, and semi-nomadic clans, the Arabic / Hebrew verb *ḥana* is a very honest and accurate term which clearly conveys the meaning of a mobile army settling in a temporary camp or tented stronghold, in preparation for a battle. This is a point which completely slipped by the European hijackers of the Biblical culture.

92, 93) Yam and Chinnereth:

In this same context, the Aramaic expression (יַם-כְּנֶרֶת), which spells *yam-kanrat* or *yam-kanrut* (the actual spelling being a silent *knrt*) was erroneously interpreted as the Sea of Chinnereth, and imagined as a mystical basin east of the Jordan River. The very spelling of the name in the English translations (Chinnereth) serves to solidify this fraud. The truth is that no such place or sea exists anywhere in the Levant. On the contrary, we can find more than one territory bearing the actual name of Yām (يَام), one of which lies east of the great escarpment (*h-yrdn*) which passes through both Najrān and the Jawf provinces of Yemen. And near the border of Yām, there is indeed an ancient ruin known to the Arabs of old as *Kanāyir* (كناير), which is a plural form of *Kanr*. This vestige was mentioned by the poet Nusayb, in the following verse quoted in Yāqūt al-Ḥamwī’s *Glossary of Countries* (4:545):

فلا شك عندي أن الحيّ أدنى مُقبلهم كُناير أو رَغمان بيض الدوائر

Note how the poet places Kanāyer in the vicinity of Raghman (رغمان). The latter is also mentioned by al-Hamadānī (*DoA*: pages 254 and 266) as being within the territory of Balad Yām, near Najrān.

94) Heshbon:

This is another mysterious name which has long baffled Biblical scholars, as no trace of it (nor of its supposed king, Sihon) has ever been uncovered in Palestine. Our view is that this is another

name which eventually receded into oblivion. Yet the construction of the term *Hshb-Hshbn*, as it appears in the silent Aramaic text, bears a striking resemblance to an old Yemeni tribe by the name of *al-Hawāsheb* (الحواشب). These people had their own political canton in Yemen, in the 1950's, when the country became a protectorate under British mandate. Whether there is any relation between the Biblical *Hshb* and the *Hawāshib* of Yemen remains to be seen. What we can say for now is that the Arabic term is indeed a plural form of *Hshbon*, and the name rings distinctly of a South Arabian culture.

Here follows then is a more plausible rendering of the relevant passage in the Book of Joshua:

And Moses gave to the tribe of Gad, and to their children and kindred; their border was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer that is before Rabbah; and from Heshbon to the slopes of Mizpneh, and Betonim; and from the encampments to the slope of Debir. And in the Great Canyon, Beth-Harm, and Beth-Nimrah, and Succoth, and northwards, the rest of the kingdom of Sihon, king of Heshbon, having the escarpment for its limit, to the end of Yam-Kanrat, on the east side of the escarpment (Joshua - 13:24-27).

"Coincidence" number	Aramaic Spelling	Actual "Hebrew" transliteration	English Translation	Arabian Sources	Arabic transliteration
84	גד	Gd-Jd	Gad	جدن – آل جد	Jadn / Āl Jad
85	ערוער	‘Aro‘er	Aroer	عرعر - عرعين	‘Ar‘ar / ‘Ar‘arin
86	בית נמרה	Bet Nmrh	Beth-Nimrah	بيت نمران	Bayt Namrān
87	סכות	Skut	Succoth	سكوت	Sukūt
88	בטנים	Btnim	Betonim	البطنات	al-Baṭanāt
89	גלעד	Gl‘d	Gilead	جلعد	Jal‘ad
90	רמת המצפה	rmt h-Mspht	Ramath-Mizpeh	هضب الصفا	slopes of al-Safā
91	דבר	Dbr	Debir	الدير - دبر	Dubr
92	ים	Ym	Yam	يام	Yām
93	כנרת	knrt	Chinnereth	كناير	Kanāyer
94	חשובון	Hshbon	Heshbon	حواشب	Ḥawāshib

The following map shows the central part of the territory of the Biblical tribe of Gad, between the Najrān and Jawf areas.



Map #7: The territories of Gad-Jad

- **Coincidences (95-104): Dan**

The conclusive testimonies we have been gleaned from the rediscovered writings of al-Hamadāni and from the verses of old Arabian poetry, as well as the geographical hints we have uncovered throughout our journey, do not leave any doubt whatsoever that the stories of the Old Testament took place in a theater that did not even remotely resemble a Mediterranean country. These testimonies have allowed us to liberate Palestine, its people, its culture and its history from the clutches of a diseased Orientalist imagination, and to expose to our readers the depth of the fraud that has engrained itself in the consciousness of the masses, throughout centuries of false, malicious and imperialist propaganda.

This meticulous reconstruction of the Biblical story identifies the Israelites as an ancient, South Arabian conglomeration of tribes, whose ancestors gradually transitioned from a fully nomadic life to a more sedentary existence in the mountainous Sarāt region of the Arabian Peninsula. The homes of these tribes are the homes of now extinct Arabian peoples, no different than ‘Ād, Thamūd, ‘Amāleeq and Tubba‘, and their vestiges are preserved even today in the collective memory of the Arabs, in the form of names, legendary lineage trees, and poems of heroism and tragedy, if not buried and forgotten under the earth.

And so came and passed the small tribe of Dan, having left behind a series of vestiges in the southern reaches of the Sarāt and along the Tihāmah coast of ‘Aseer and Yemen; echoes of a distant and all but forgotten era. Although the identity of this small tribe has never been identified, traces of its name still exist in several clans known today as *Āl-Dandan* (آل دندن), who reside in that same region, as well the town of al-Danādinah* (الدنادنة) in the Mikhwāt (المخوة) region of Sarāt Zahrān**.

According to Joshua, the homes of this tribe were also located within the borders of the northern kingdom, along with their neighbours Yshakkar (Bani Yashkar), whose territories were scattered throughout the lands, and Nphtali (al-Futūl). This was due to the overlapping system of *ḥuqūq* which characterized tribal homes, and which we explained in our previous book.

Here follows is the relevant passage from the Book of Joshua, detailing the homes of Dan:

The seventh lot came out to the tribe of the children of Dan by their families. And the territory of their inheritance was Zorah, and Eshtaol, and Ir-Shemesh, and Shaalabbin, and Ajalon, and Jithlah, and Elon, and Timnah, and Ekron, and Eltekeh and Gibbethon and Baalath, and Jehud, and Beneberak, and Gath-Rimmon, and Me-Jarkon, and Rakkon, with the border over against Japho (Joshua 19: 40-46)

*<http://www.marefa.org/index.php/%D8%B2%D9%87%D8%B1%D8%A7%D9%86>

**http://ar.wikipedia.org/wiki/%D9%85%D8%AD%D8%A7%D9%81%D8%B8%D8%A9_%D8%A7%D9%84%D9%85%D8%AE%D9%88%D8%A7%D8%A9

95) Ir-Shemesh:

What is the significance of the “Hebrew” term עִיר (*ir*) appearing in the Old Testament? What bearing does it have on the geography of the Biblical events? Before answering these questions, let us take a look at how the term was translated in the different versions:

And the territory of their inheritance was Zoreah, and Eshtaol, and Ir-shemesh (*Darby's English Translation*)

And the border of their possession was Saraa and Esthaol, and Hirsemes, that is, the city of the sun (*Douay Rheims Bible*)

et fuit terminus possessionis eius Saraa et Esthaol et Ahirsemes id est civitas Solis (*Latin Vulgate*)

Is the term “city” an accurate rendering of the word *ir*? Does it truly describe the type of dwelling that the Israelites lived in? The reality is that during the era of Joshua, the Israelites were just beginning to settle in permanent towns built with bricks and mortar. If we look deeply into the connotations of this Biblical term, we will quickly realize two things:

1) That the term is exactly similar to the Arabic word *eer* (عير), which appears in many instances of both prose and poetry, and is designative of a semi-nomadic, tribal village composed mostly of tented homes.

2) The depth of the Orientalist ignorance and fraud, and the utter failure of the redactors to understand the true nature of the Biblical theater. The Arab bedouins have used the term *eer* for millenia to describe their homes; the places where the pegs of their tents are struck. One poet, namely al-Hārith ibn Ḥalzah al-Yashkuri*, employed this ancient term beautifully in a verse describing the nomadic sanctuaries:

و زعموا أن كل من ضَرَبَ العَيْرَ موالٍ لنا و أنى الولاء

The above verse exposes the true implication of the Biblical term *ir* better than any European redactor ever could. It is the tribal home, borne on constantly moving caravans, where strangers come from far away places, hammer the pegs of their tents, ask to be recognized among the neighboring inhabitants, and leave traces of their legacy in the poetic memory of those who would come after them. In fact, this same term is used in the Qur’ān, in the story of Joseph and his brothers. This is the culture of the Old Testament. It is not the culture of European imperialists hailing from Russia, Ukraine, Hungary and Poland, who hijacked the scripture, claimed it as their birthright, and proclaimed themselves the Biblical descendants of Jacob.

* Note the lineage of this poet, *Yashkar*, and remember the Biblical tribe of Yshaccar.

Although it is nigh impossible to pinpoint the actual ‘Ir Shemesh mentioned in the Biblical passage, we do know that worship of the sun (shemes – شمس) was one of the most prominent religions in South Arabia during the era in question. Testament to this fact is evident in the names of some of the tribes that originated in Yemen, foremost among which were the Bani ‘Abd Shams (بني عبد شمس), as well as some clans of Sheba and Quraysh.

The Old Testament refers to more than one geographical location that was named in honor of the sun. An example would be עֵין שֶׁמֶשׁ (‘Ayn Shams), mentioned in Joshua (18:17) as belonging to the territories of Benjamin (Bin Yāmin). Famous poet Kuthayr ‘Azzah sang of this lost and forgotten place in a rare verse, locating it near al-Shabā* (الشبا).

أتاني و دوني بطن غول و دونه
عماد الشبا من عين شمس فعايد

Another poet, al-Rā‘i al-Numayri, boasts of his voice thundering across the fortresses of Ma’rib (مأرب) and the surrounding highlands, in the following verse:

و أنا الذي سمعت مصانع مأرب
و قرى الشموس و أهلن هديري

Note the second highlighted term, *Qura al-Shumūs* (lit: hamlets / villages of the suns). It is a plural term denoting several ruins and vestiges that were once dedicated to the sun, somewhere east of Yemen’s ancient capital.

Throughout history, many places whose names featured the term *Shams* appeared and fell into oblivion. One such place is Bayt Shams** (بيت شمس), a tiny village in the Ṣan‘ā’ precinct. Interestingly, the Old Testament also speaks of a place called Beth-Shemesh, within the territories of Judah:

So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah (2nd Chronicles – 25:21).

These vestigial names serve as recurrent reminders of the fact that the culture which produced the Old Testament could not have been a Palestinian one.

* According to *DoA* (page 161), al-Shabā lies in the Najd area of Yemen, near the border of Ṣa‘dah.

**[http://ar.wikipedia.org/wiki/%D8%A8%D9%8A%D8%AA_%D8%B4%D9%85%D8%B3_\(%D8%A7%D9%84%D8%AD%D9%8A%D9%85%D8%A9_%D8%A7%D9%84%D8%AF%D8%A7%D8%AE%D9%84%D9%8A%D8%A9\)](http://ar.wikipedia.org/wiki/%D8%A8%D9%8A%D8%AA_%D8%B4%D9%85%D8%B3_(%D8%A7%D9%84%D8%AD%D9%8A%D9%85%D8%A9_%D8%A7%D9%84%D8%AF%D8%A7%D8%AE%D9%84%D9%8A%D8%A9))



Photo #19: Vestiges of the Sun Temple, near Ma'rib.

96, 97) Shaalabbin and Timnah:

Among the semi-legendary figures of Arabian folklore was a Yemeni tribal leader by the name of 'Amro bin 'Āmer, of the clan of Azad-Asad, who bore the title *Mazeeqiā'* (مزقياء). The stories, which no doubt ring of some historic truths, tell us that 'Amro saw a vision, in a dream, of the collapse of the Ma'rib Dam. Consequently, he led his people from the inland regions towards the Tihāmah coast, in order to find refuge from the ensuing catastrophe. On his way to the coastal areas, Mazeeqiā' camped at the base of a mountain called *Jabal Barq*.

The old poems tell us that Mazeeqiā' finally landed with his displaced subjects in a place called *Tha 'ālibāt* (ثعالبات) – *Tha 'ālib* (ثعالب), not far from the sea.

Regarding the title given to 'Amro, the Arabic word *mzq* conveys the meaning of ripping or tearing. Apparently, the old kings and tribal heads of Yemen were famous for a unique and very strange ritual of rending their robes to shreds, as a sign of their discontent with certain news or events, or as a symbolic gesture proclaiming their undisputed rule. For example, in his book on pre-Islamic history entitled *Nashwat al-Tarab* (page 140), scholar Ibn Sa'eed al-Andalusi states the following:

إنما قيل له مزقياء، لأنه كانت تنسج له ثلاثمائة وستون حُلّة في السنة. فإذا أراد الدخول إلى مجلسه رمى الحُلّة التي عليه في ذلك اليوم، فقطعت مزقاً، كي لا يجد أحد فيها ما يلبسه بعده.

Paraphrase: He was named Mazeeqiā', because 360 garments would be tailored for him each year. Whenever he would attend a council, he would discard his garment for the day and tear it up so that no one would ever wear it after him.

Interesting, isn't it? Now let us read the following passage from the Old Testament, describing King Hezekiah's reaction when he received Sennacherib's warning message that the Assyrians were coming to lay waste to Ur-Salem:

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah (2nd Kings 19:1)

It is our view that the Biblical name *Shaalabbin*, as rendered by the Masorites, is a corruption of the Arabic *Tha'ālibāt* or *Tha'ālib*, both plural forms of *Tha'lab* or *Tha'labah*, bearing in mind that the Aramaic dialect did not vocalize the *th* sound, and rendered it sometimes as *t* and sometimes as *sh*. And it just so happens that old Arabian poetry has preserved this strange name for us, in more than one poem, as denoting a location in the Tihāmah region, and home to migrating South-Arabian clans.

Famous poet 'Ubayd Ibn al-Abrāṣ sang of this place in a dirge that few narrators cared to remember or refer to:

أَقْفَرَ مِنْ أَهْلِهِ مَلْحُوبٌ	فَالْقَطِيبَاتِ فَالذَّنُوبُ
فَرَاكِسٌ فَتَعْلِيبَاتِ	فَذَاتِ فِرْقَدِينَ فَالْقَلْبِيبُ
فَعَرْدَةٌ فَقَفَا عَبْرٌ	لَيْسَ بِهَا مِنْهُمْ عَرِيبٌ

This rare verse of poetry describes vestigial, tribal homes, all located within the same general geography, and listed in the precise order that a traveller would pass through them. Also, note how the poet places *Rākis* (راكس) in the vicinity of *Tha'labiyyāt* (تعليبات).

On the other hand, al-Hamadāni mentions this same *Rākis* as being within the territories of Bani Mālek, and neighboring Timnah (تمنة). Here follows is the passage (*DoA*, page 231):

وَالَّذِي يُصَالِي جَنْبَ مَنْ عَنَزَ فَالْرِفِيدِ وَالْعَوْصِ وَأَدَايَ وَعَنْقَةَ وَالرَّاكِسِ وَالْعَيْنِ وَعَيْنَ الرِّفِيدِ، وَتَمْنَةَ. وَتَمْنَةَ يَسْكُنُهَا بَنُو مَالِكٍ.

Speaking of al-Hamadāni, the geographer also quotes a famous poem (page 355), entitled *Urjūzat al-Ḥajj* (lit: *Hymn to the Pilgrimage*), by Yemeni poet Aḥmad al-Radā'i. Here follows are two verses from the Hymn:

فَالْأَجْرَعَيْنِ فَحُمَى أَكْرَابِ	فَالضَمَانِينَ إِلَى الشَّجَابِ
فَأَحْرُمًا مِنْهَا إِلَى الثَّعْلَابِ	مَوَاطِنًا مُكَلَّةَ الْجَنَابِ

Note how the name appears once again, this time in the form of *Tha'lāb* (ثعلاب), as designating a location that lies on the Pilgrimage Road (al-Maḥajjah).

Yet another poet, Ja‘far bin Kallāb, mentions this same place in one of his dirges:

صَبَّحْنَاهُمْ غَدَاةُ ثَعَالِبَاتٍ مُلْمَلَمَةً لَهَا لُجْبُ رُبُونَا

This place, Tha‘ālibāt, over whose ruins Ibn Kallāb wepted, does not exist, nor did it ever exist in the entire length and width of Palestine. And the minor variations in the rendering of this name (ثعالب – ثعالبات – ثعلاب), attest to the fact that it is indeed a lost place near Tihāmah, whose distant echoes rang for a time in the memory of the poets.

Now ask yourself the following questions: How can we explain the fact that Joshua places Shaalabbin, Beth-Shemes and Timnah within the territory of the Tribe of Dan, while the Arabian sources speak of Tha‘ālibāt, Bayt-Shams and Timnah within the same geographic space? What are the odds of that being a coincidence?

98) Eltekeh:

The actual Aramaic spelling of this name is (אַלְתִּקָּה), which spells *Altqh* (with the *qof* letter). Most English versions render it as Eltekeh-Elteceh, and some few (notably ***Darby's English Translation***) as El-Tekeh. In the Arabic Orientalist translations of the Old Testament, the name appears as التَّقِيَّه (Al-Tuqayyah). This last rendering is inaccurate, because it fails to take into consideration that the final *h* letter, in the “Hebrew” language, originally served as a dialectic mark which was the product of ancient vocal traditions that tended to feminize places. Countless examples of this *-h* suffix are encountered in both the OT and old Arabian prose and poetry. Yet even the inaccurate Arabic Orientalist rendering of the name failed to produce any historic or linguistic evidence of such a place in Palestine.

Poet al-Ḥusayn bin Muṭayr sings of a lost and forgotten tribal home by the name of *al-Taqiyy* (التَّقِيَّ), and places it in the vicinity of Dār-al-Salām (دار السلام) and Dūr (دور).

أَقُولُ لِنَفْسِي حِينَ أَشْرَفْتُ رَاجِعاً وَنَفْسِي قَدْ كَانَ الْهَوَى يَسْتَطِيرُ
أَلَا أَحِبُّ دَارَ السَّلَامِ وَحُبّاً أَجَارِعُ وَعَسَاءَ التَّقِيَّ فِدُورَهَا

The majority of contemporary scholars who analyzed the above verses falsely assumed that the last word (دورها) refers to the abandoned homes (tents) of al-Taqiyy. But this is actually not the case. In truth, the word is used to describe a separate place called *Dūr* (دور) which is very closely associated with Taqiyy (meaning that they were located side by side). Any astute Arabic reader can immediately note the cunning, expressive poetic use of the name.

This same place, Dūr, also appears, by yet another coincidence, in the Old Testament. Here is a passage from the Book of Judges, which lists *Dor*, alongside other places Yemen, notably

Meggiddo (see *Israel and Sheba*, page 85). The actual spelling of the name, in Aramaic, is דור (dal-waw-rosh). This is exactly identical to the Arabic *Dūr*.

And Manasseh did not dispossess Beth-shean and its dependent villages, nor Taanach and its dependent villages, nor the inhabitants of Dor and its dependent villages, nor the inhabitants of Ibleam and its dependent villages, nor the inhabitants of Megiddo and its dependent villages; and the Canaanites would dwell in that land (Judges 1:27).

As for Dār-al-Salām, there are several locations in Yemen that were given this tag. The description was used to designate any safe and hard-to-reach mountainous haven. It is unlikely that the poet meant the Dār-Slm which is today within the Ṣan‘ā’ district, because the latter was part of the Southern Kingdom of Judea, whereas Dan were located to the west of Gad, around ‘Aseer and Jeezān. But whatever the case may be, it is certain that he did not mean the Jerusalem of Palestine, nor the city of Dar es Salaam in Tanzania, Africa.

99) Beneberak

The various translations of the Old Testament are divided regarding the rendering of this name. In some texts, it appears in the compound form of Bani-Berak or Bani-Barak, which is a more accurate representation of the “Hebrew” בני־ברק (note that the name is actually spelled with a *qof* letter, hence *Bani Brq*).

There is no evidence, whether archeological, cultural or historical, linking this name to ancient Palestine. On the contrary, we have plenty of Arabian sources referring to Bāriq as both the name of a mountain as well as a small clan who lived in its shadow. We have already located the territory of Bilād Bāriq near Abha, in southern Saudi Arabia (see page 33). Al-Hamadāni (*DoA* – page 130) speaks of Bāriq (بارق) as being a mountain which, during his day and age, was famous for harbouring clans from the Azad-Asad (أزد) tribe. The mountain is not far from the Sarāt al-Khāl range, home to the Shakar clan (شكر), who were none other than the Biblical Yshaccar:

ثم يتلوها سراة عنز و سراة الحجر نجدها خثعم و غورهم بارق، ثم سراة ناه من الأزد و بنو القرن، و بنو خالد، نجدهم خثعم و غورهم قبائل من الأزد، ثم سراة الخال لشكر.

In his other book entitled *Al-Ikleel* (2:360), al-Hamadāni states the following regarding the clan of Bani Bāriq:

بارق: هم بنو برق من قبائل الأزد، سُمي الجبل بإسمهم - برق، لأنهم اتَّبَعُوا البرق.

Paraphrase: Bāriq - They are the Banu Barq, Azadeans, and the mountain was named after them, *Barq*, because they followed the lightning flashes above its peak.

Hamadāni's rendering of Bāriq as *Barq* (برق) is in line with Joshua's reference, as well as verses of old Arabian poetry, notably by Ibn Suhayyah:

حَنَّتْ إِلَى بَرْقٍ فَقَلَّتْ لَهَا بَعْضُ الْحَنِينِ فَإِنْ وَجَدَكَ شَائِقِي

The above verse describes the poet's sad remembrance of the tribal homes nestled along the slopes of Bāriq, slowly dwindling into oblivion. This same nostalgia was expressed beautifully by legendary bard Umru' al-Qays, in the following verse, which describes lightning displays in the night sky above the peak of Bāriq, in the northernmost reaches of Sarāt Ḥimyar (جَمِير).

تَبَصَّرَ خَلِيلِي هَلْ تَرَى ضَوْءَ بَارِقٍ يُضِيءُ الدَّجَى بِاللَّيْلِ عَنْ سُرُوحِ جَمِيرَ

This Bāriq-Barq is no doubt the very same peak that was associated with the semi-legendary tribal patron Mazeeqiā', who led his people northwards to a coastal refuge in the Tihāmah region, as we saw earlier.

The above facts merit a short pause, as we ponder the meaning of the poem which features in the Old Testament Book of Judges, known as the "Song of Deborah and Barek". This ancient poem, imagined by the Orientalist interpretation as being an Israelite victory song, is actually one of the few remaining vestiges we have at our disposal today of the Pre-Islamic poetry, in its pure and pristine form, which has been all but lost to the ages. It is the oldest song we can read about the tribes and their migrations towards safer regions, and their longing for lush, organic havens. Arabian legends abound with references to a catastrophic flood known to the narrators as *Sayl al-'Arm*, and often associated with the collapse of the Ma'rib Dam.

The fact of the matter is that the Song of Deborah and Barek was not actually written by a particular poet called Barek, who was allied to an Israelite judge and prophetess by the name of Deborah, as the Orientalists imagined. The song is but an example of an ancient nomadic dirge, traditionally reiterated by South Arabian tribes, during the age of their infancy, when they migrated from a particular place known as *Dabrah*, to a coastal mountain called Bāriq. Both these locations are described by Arab geographers*. The old poets and story-tellers, following in the tradition of their ancestors, simply anthropomorphized real places as legendary figures:

**And the princes of Issachar were with Deborah;
As Issachar, so was Barak
Sent into the valley under his command;
Among the divisions of Reuben
There were great resolves of heart (Judges 5:15)**

* See *DoA* (pages 156 and 216) for a description of *Wādi Dabrah*, which lies on the road from Ma'rib to Ṣan'a'.

As for the Biblical Reuben רֶאוּבֵן (another northern tribe), the name denotes a microscoping clan whose trace was all but wiped from memory, after the tribal migrations. Today, tiny remnants bearing the name al-Rawābeen (الروابين) still exist as scattered clans in parts of Saudi Arabia and Jordan.

And if we are to buy the Orientalist merchandise claiming that Deborah was a judge among the Israelites, then we would have to concede that the Judges resided in Yemen, not in Palestine. In fact, the very title of “Judge”, which is equivalent to the Arabic term *Qādi* (قاضي), has been used for centuries uncounted to denote important figures in that country. The title is not necessarily related to any judiciary process or system, and many important Yemeni scholars, academics, and even artists bore it, even though they were not actually judges in the legal sense*. For example, the historian who commented on *Description of Arabia*, Isma‘eel ‘Alī al-Akwa‘ al-Ḥawālī** (died 2008), bore the honorary title of *al-Qādi*. No other country on the planet is known for this tradition.

100) Rakkon:

Again, we encounter inaccuracies in the way this name was interpreted in the modern translations. The actual spelling, in the silent Aramaic, is *h-rqn* (note the *qof* letter). The Masoretic rendering is הֶרְקֹן, which would be transliterated as *h-rqun*. Bearing in mind that the *-h* prefix is an extinct, South Arabian pronoun article, the actual Arabic rendering of this name would be *al-Raqqūn*, or simply *al-Raqq*, by dropping the *-n* suffix. In fact, all the Biblical names which are similar in construction can be correctly reverted to their original forms. Here are some examples:

Sidon – Ṣaydūn (صيدون) – Ṣayd (صيد) / Ekron – ‘Aqrūn (عقرون) – ‘Aqr (عقر) / Heshbon – Ḥashbūn (حشبن) – Ḥashb (حشب) / Elon – Elūn (إيلون) – Elah (إله) / Azemon – ‘Aṣmun (عصمون) – ‘Aṣm (عصم).

Sifting through the old Arabian records, we find the following verse of poetry by the female bard, Layla al-Akhiliyyah, who recalled a scene of horses charging across a desolate place called *al-Ruqi* (الرقى).

فأنست خيلاً بالرقى مُغيرة
سوابقها مثل القطا المتواتر

Another poet, Ibn Muqbil, mentions this same place in the vicinity of Rakis (راكس), which we previously (page 79) located within the territory of Dan, not far from Tha‘ālibāt (Shaalabin):

*An example is al-Qādi Muḥammad al-Ḥārithi (القاضي محمد محمود الحارثي), a singer who lived in Ṣan‘ā’.

**The reader can verify by looking up the name "إسماعيل علي الأكوح" on Facebook.

حتى إذا بلغت راكس و لها بصحراء الرقي توالى

101) Japho:

According to Joshua, Me-Jarkon lies near Japho. The first term is actually a mistranslation of “water of Jarkon”. This is attested to by the actual “Hebrew” term מֵי-הַיַּרְקוֹן (ma’ h-yraqn), which describes a basin of water (spring, natural pool, pond, etc...) named *Yraqn* (spelled with a *qof* letter). Although no actual trace of this name exists today, it is worth mentioning that the Arabic rendering would be *mā’ al-Yarqūn* (ماء اليرقون), which clearly exhibits the South Arabian y- prefix (Rqūn – Yraqūn).

As for Japho, its actual name is יָפֹ, which spells *Yapho*. Regardless of the fact that several translations rendered the name as Japha – Yapha (including the Arabic Orientalist text), which is acceptable since the *aliph* and *waw* vowels at the ends of names are interchangeable, the place was imagined as a coastal town in Palestine, despite the original text describing it as an internal basin of water.

On page 268 of his *Description of Arabia*, under the heading "مياه الأملاح", al-Hamadāni describes ponds or pools of water having a salty, or bitter taste, possibly due to the volcanic nature of the surrounding terrain. Here follows is a passage listing a series of such cisterns and pools (*miyāh al-amlāh*), located on the road leading to a town known as *al-Phar’ah* (الفرعة):

بين إجلة وبين الفرعة - مياه الحمادة أملاح نجيل ونجلة والآباط والحفيرة والحامضة وشععب، مياه منيم إلا الجدعاء وماء يفاء وبرك وأوان والخيانية والنهيق واللقطة وما احتازته بذران فقبة أرام إلى خلفه.

Among these cisterns is one named mā’-Yaphā’ (ماء يفاء), which lay in the vicinity of Qibbat Irām (قبة أرام).

Do such geographical features exist in Palestine?



Photo #20: Ancient town of al-Phar’ah (‘Aseer)

102, 103) Jithlah and Gibbethon

Bearing in mind the tendency to express the *y* sound as a *j*, the correct spelling of the first name is Yatlah-Yatlat, as is evident from the actual spelling: יתלה. As for the second name, it is גבתון, which spells Jbtun-Gbtun. Again, the archeologists failed to provide proof of the existence of these two locations side by side, within the historic territory of Palestine. But we have plenty of evidence, from the Arabian sources, that they existed indeed in South Arabia.

It is worth noting that the Aramaic alphabet does not contain the letter *kh*, even though most modern Jews can vocalize it. The letter is most often rendered as a *ch*, or a hard *g* sound (compare, for example, Khulān – خولان with Golan – جولان). Al-Hamadāni places the valley of *Khabt* (خبت) in the territories of Bani Mālek, famous clans who eventually migrated to the Hījāz, and whose ancestral homes lay within the same geographic space as the valleys of the Kahlān (كهلان) Country, and *Wādi Tathleeth* (تثليث). Here follows is the passage from *DoA* (pages 163, 164), describing the territories abundant with river valleys:

فصحن فدفقرار فالمواريد و ضحيان فالحبت، فبلد بني مالك... و سيول شرقي كهلان فسيل جدرة و أداني أملح و أداني ضدح من بلد شاكرك... فيجتمع كل هذه المياه من أسفل العرض و يتقدم في شوكان من أعلى وادي نجران، فيسقيه بين نجران و تثليث.

We have already established the widely scattered territories of Shāker – Yashkur (شاكرك), which were none-other than the tribe of Yshaccar-Yssaccar. As for the tribes of Kahlān, they need no introduction to most Arab readers, as their name is beyond legendary, and the lineage narrations trace them to a grandfather figure by the name of *Kahlān bin Saba' bin Qahtān*.

Now let's pause and consider the following: is it by pure coincidence that al-Hamadāni places Khabt and Tathleeth in the same geographic space, near Bani Shakar, while Joshua mentions Gbton* and Ythlat within the territories of Dan, neighbours of Yashkar?

Yemeni bard Umru' al-Qays sang of Yathlth (يثلث) in one of his poems, wherein he made passing reference to the tribe of Dārij (ضارج):

فَعَدْتُ لَهُ وَصَحْبِي بَيْنَ ضَارِجٍ وَ بَيْنَ تِلَاحٍ يَثْلَثُ فَالْعَرِيضِ

Incidentally, note how the poet rendered the name exactly as it appears in the Old Testament, bearing in mind that the so-called “Hebrew” language does not vocalize the *th* sound. Elsewhere, (*DoA*: page 227, 228), al-Hamadāni states the following regarding this place:

بلد بني نهد: طريب و مصابة من ذوات القصص و كتنة، و أراك، و أراكة في أسفل بلد زبيد، و أراكة ناحية المصامة من ديار ختعم بن عامر بن ربيعة، و تثليث و كان لعمر بن معد يكرب...

* The Hebrew construction of *Gbt-Gbton* is due to the expendible *-n* suffix added to the names.

The above passage tells us that Tathleeth was settled by the Yemeni king ‘Amr bin Ma‘d Yakrib, and also mentions the tribes of Kath‘am (خثعم) and Bani Nahd (نهد).

104) Elon:

The last, and somewhat troublesome name we will look into is one that appears in several passages of the OT scripture, and is sometimes translated as oak (a type of tree), and sometimes as the proper name of an actual place. The word in question is spelled אֵלון (Allon – Ellon).

Here follows are several translations of another passage in the Book of Joshua (19:33) which lists the homes of the tribe of Naphtali:

And their border was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, to Lakum; and the limits thereof were at the (Jordan) (*Noah Webster Bible*)

And their border was from Heleph, from the oak of Zaananim; and Adami-nekeb and Jabneel to Lakkum; and ended at the (Jordan?) (*Darby's English Translation*)

And their limit was from Heleph, from the oak-tree in Zaananim, and Adami-hannekeb and Jabneel, as far as Lakkum, ending at the (Jordan?) (*Bible in Basic English*)

And the border began from Heleph and Elon to Saananim, and Adami, which is Neceb, and Jebnael even to Lecum: and their outgoings unto the (Jordan) (*Douay Rheims Bible*)

Perhaps this confusion is due to the fact that the name appears, in the actual Aramaic scripture, in two forms: אֵלון (Alon – Elon) and אֵילון (Aylon – Eylon); with the latter version having a longer (extended) vowel sound. It is our view that *Ayalon*, which appears in the context of Dan's territories, is indeed the proper name of a coastal town on the Tihāmah coast, somewhere in Jeezān. This town fell into ruin and oblivion long ago, and features in several songs.

The following is a verse from Ḥassān bin Thābit, who was allegedly the personal poet of the Prophet Muḥammad (P), remembering a village by the name of Eelah (إيلة), at the foot of a snowy mountain peak:

ملكا من جبل الثلج إلى جانبي إيلة من عبد و حرّ

Another famous poet, Kuthayr, also stood by the vestiges of this coastal mountain town:

رأيت و أصحابي بأيلة موهناً و قد غار نجم الفرقد المنسوب

We should note that this is the same poet who was given the tag of Kuthayr ‘Azzah, due to his many songs describing what the modern commentators thought was a maiden by the name of

‘Azzah. The truth, as we showed you in our previous book, was that it was not a girl that Kuthayr sang of, but an actual place which bore that name, and fell into ruin. And this ‘Azzah also happens to feature in several passages of the Old Testament, where it was interpreted by the Orientalists as being the Gaza of Palestine, just as Elon – Eylon was projected onto what is known today as the Gulf of ‘Aqabah.

Al-Hamadāni, in his *DoA*, mentions a mountain by the name of *Aylah* (أيلة) as one of the territories of Bani Tameem, a tribe whose homes, during al-Hamadāni’s day and age, were widely spread over territories of Yamāmah and Tihāmah (تهامة) as well as the edges of the Ḥijāz (الحجاز). Here follows is a part of the passage under the entry of *Diyār Tameem* (page 298):

و مُخَالِجٍ وادٍ من أودية تهامة الحجاز، الرّسيسان، ضاس، جبل إلى جنب رضوى، و أيلة جبل.

The map below shows us the approximate territories of the Biblical tribes of Gad – Jad (the red circle) and Dan (the blue circle), as well as the probable location of the ancient and forgotten city by the sea, namely Elon. It is worth noting that geographically, Dan and Jad, along with small groups of the widely-dispersed Yashkar clans who resided around the city of Jurush (‘Aseer), were the northernmost of the Isralite tribes, and hence part of the kingdom that was destroyed by the Assyrians in 722 BC.



Map #8: Territories of Dan

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
95	שעלבין	Sh‘lbin	Shaalabbin	ثعالب - ثعالبات	Tha‘ālib / Tha‘ālibāt
96	תמנח	Tmnatah	Timnah	تمنة	Timnah
97	עיר שמש	‘Ir Shemesh	Ir-Shemesh	شمس / شمس	Shams / Shumūs
98	אלתקה	Altqh	Eltekeh / Elteceh	التقي	al-Tuqayy
99	בני ברק	bani-brq	Beniberak	בני ברק - بارق	Bani Barq / Bāreq
100	הרקון	h-Rqun	Rakkon	الرقى	al-Raqqiy
101	יפו	Yapho	Japha / Japho	يفاء	Yafā’
102	גבתון	Jbton / Gbton	Gibbethon	خبث	Khabt
103	יתלה	Ytlah / Ytlat	Jithlah	يثلث - تثليث	Yathlith / Tathleeth
104	אלון	Elon / Alon	Elon / Alon	أيلة - إيلة	Aylah / Eelah

Other Instances

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
105	דברה	Dbrh	Deborah	دبره	Dubrah
106	דור	Dor	Dor	دور	Dūr
107	ראובן	R’obn	Reuben	الروابين	al-Rawābeen
108	תהום	Tehom / Tehomh	(depth)	تهامة	Tihāmah



Map #9: Tihāmah Coast (the Biblical *Tehome*, and the *Tiamat* of the Assyrian inscriptions)



Photo #21: Scenery from Tihāmah, in Ḥudaydah, Yemen.

- **Samaria or Shemeron?**

According to the Old Testament, the kingdom that was established by David and later inherited by Solomon, split into two rival and often bickering states. The northern state came to be known as Israel, and took Samaria as its capital, while the southern domain was named Judea (Judah), and was centered around Ur-Salem, which was previously the capital of the unified kingdom.

Having already established that Ur-Salem, part of the ancestral home of the Jebusites (al-Yabūsiyeen), is today located within Yemen’s capital district, and having pinpointed the

territories of Dān and Jad within the Najrān, Jeezān and parts of ‘Aseer (Saudi Arabia), as well as the Jawf and parts of Ṣa‘dah (Yemen), respectively, we can now determine where exactly lay the city of Samaria.

The first thing we should note is that the actual name of this city, as it appears in the so-called “Hebrew” scripture, is שֶׁמְרֹן, which actually spells *Shamron* (or *Shmrn*, with the silent letters). Bearing in mind that the *sh* and *s* sounds are technically the same, the Arabic equivalent of the name could be either Shamrān - Samrān (شمران - سمران) or Shamrūn – Samrūn (شمرون - سمرون). Furthermore, why is it that the rampant translations render it as *Samaria*? Did the redactors of the scripture unconsciously discard the *-n* suffix from the end of the name? Or was it perhaps an attempt to mystify the place, by projecting an aura of “holiness” onto its name?

At any rate, the construction of *Shmr* – *Shmrn* clearly identifies the name as belonging to a South Arabian culture. This is made evident once we learn about the history of this city, and the circumstances which led to it being given that name. Let us read a few passages from the OT which feature Samaria:

And he (King Asa) bought the mount of Samaria of Semer for two talents of silver, and he built upon it, and he called the city which he built Samaria, after the name of Semer the owner of the mountain (1st Kings - 16: 24)

According to the above passage, the kings of Israel purchased a mountainous land from a man named שֶׁמֶר (Shmr), built the city on its slopes, and named it after its original owner. Given that the old Arabian stories often referred to entire tribes or clans by the name of the ancestors who established those tribes, irrespective of whether said ancestors were historic or legendary (symbolic) figures, we find plenty of evidence of the Arabic ancestral name *Smr-Shmr*, in many variants, and in several locations in Western Arabia, even up to this day and age.

For instance, two mountains in Yemen, Shameer (شمر)* and Samārah (سمارة), have been known by those names for centuries untold. The former is none other than the Biblical Shamir, while the latter lies within the Ibb Province (South Yemen), and is famous for a colossal ruined fortress that stands on its peak, at which many hikers often stop to rest. The Samārah peak, whose name can also be rendered as *Shemeron*, belonged to the territories of the tribe of Zebulun (see Bani Zubālah in *Israel and Sheba*, page 80). The following verse by Muzāḥim al-‘Uqaily mentions Samārah as well as memories of Ma’rib (مأرب).

كأن سناه بين عروى و سمارة و بين صُداً بالسبب المُتر اغِب
تكشف بُلُق أو يداً مأربيّة نعت هالكا ضرابة بالمعاذِب

*<http://ar.wikipedia.org/wiki/%D8%B4%D9%85%D9%8A%D8%B1>

Another poet, Jareer, in a derogatory satire of one of his opponents by the name of Ja'd bin Qays, states the following:

إليك إليك يا جعد ابن قيس
و لكنك من سمارة شرّ حي
إنك لست من أبني نزار
إذا نزلوا المصيح من ثمار

As for the 'Aseer Province, many Saudis confirm that the territories around the city of Rijāl Alma' are the ancestral homes of the Shamrān Clans (الشمران). And there exists a town in the area which still bears that name, even today. It is our view that this region, located near the Tihāmah strip, a mere 50 kilometers north-west of the city of Abha, harbored the Shmrn (Samaria) of the Old Testament, as it fits perfectly well with the geography of the tribes of Dan and Gad, whose domains were in the northernmost fringes of the Biblical Kingdom.

It is also worth noting that in the mid 1980's, the Saudi government ordered the bulldozing of vast regions of the 'Aseer province, thus burying many ruins and vestiges underneath tons of rock. This fact has been confirmed by several Arab and European scholars who have visited the region on more than one occasion in the past century, among them Professor Bernard Leeman, Biblical historian and archeologist, and author of *Queen of Sheba and Biblical Scholarship*, who dedicated many years of his life to studying the ancient Ge'ez religious texts of Ethiopia.

In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and he reigned twenty years (2nd Kings - 17:1)

Sorrow to those who are resting in comfort in Zion, and to those who have no fear of danger in the mountain of Samaria, the noted men of the chief of the nations, to whom the people of Israel come! (Amos 6:1)

In our previous book, we established the location of Mount Zion in the vicinity of Ṣan'ā'. The actual name of this mountain is Ṣayon (Aramaic) and Ṣayūn – Ṣahyūn (Arabic), and we have seen references to it in both poetry and prose, linking it to the Jewish Ḥimyarite war on the Christian community of Najrān (see *Israel and Sheba*, pages 37 – 41). Furthermore, there are many people living in Lebanon and Syria, who bear the family name Ṣahyūn (صهيون). And if we ask these people to research their family trees and tell us where their ancestors came from, you can bet your bottom dollar that they will point to Yemen as their primeval homeland.

Here follows is a passage from Arabic Wikipedia regarding the tribe of Shamrān and its origins:

شمران أو قبيلة شمران، جمعها شمارين ومفردها شمراني بعد إضافة لام النسب آل لها، تعتبر من قبائل العربية تسكن في منطقة عسير، شمال اليمن. اختلف المؤرخين المعاصرين في نسب شمران إلى قولين. القول الأول أنها مذحجية والقول الثاني أنها أزدية...شمران بن يزيد بن حرب بن علة بن جلد بن مذحج (مالك) بن أدد بن زيد بن عمرو بن عريب بن زيد بن كهلان بن سيا بن يشجب بن يعرب بن قحطان.



Photo #22: Mount Samārah (Ibb Province – Yemen)



Photo #23: Mount Shameer (Ta'iz Province – Yemen)

Paraphrase: The tribe of Shamrān (plur: Shammāreen / sing: Shamrāni)...is one of the tribes residing historically in the **'Aseer Province, north of Yemen**. Contemporary historians are in disagreement regarding the origins of the tribe. Some state that they are from the Midhḥaj lineage, while others say their roots go back to Azad. The first opinion traces the ancestral lineage of Shamrān to **Kahlān bin Saba' bin Ya'rub, bin Qaḥṭan**.



Photo #24: Heavy storm rain on the Shamrān Road leading to Abha (‘Aseer)



Photo #25: Signpost – “Welcome to Shamrān”

The following map pinpoints the location of Shamrān (the Biblical Samaria), with respect to other important sites in Southern ‘Aseer, including some of those who were part of the homes of Dan, Gad, and Bani Yashkar:



Map #10: Judah and Samaria

CHAPTER III

Wars and Correspondences

Before we expose to you the fraudulent manipulation of the Biblical passages describing the Babylonian attack on Judea, it would be beneficial to briefly describe the geo-political circumstances surrounding Nebuchadnezzar's cataclysmic campaign.

The residents of Arabia who were a thorn in the side of the Mesopotamian monarchs consisted of a mixture of sedentary, nomadic, and semi-nomadic tribes, whose territories stretched from as far north as the Ḥijāz and Nejd regions, to as far south as Sheba. Of this fact there can no longer be any doubt. Foremost among those tribes who played a role in motivating the general population against the Assyrians / Babylonians were those residing in what was known as Ancient Judea (Mikhlāf Yahūdha), a name that was, to the old Arab narrators, synonymous with Sarāt Ḥimyar (the mountains of Yemen, especially around Ṣan'ā').

The religious clergy from among the tribesmen of Judea, save for a rare few, perpetrated a massive political miscalculation, when they viewed the sudden death of King Nabopolassar, who had caused them great anguish, as an opportunity to renew their allegiance with Egypt. Among those few prophets and priests who warned against such a foolish strategy was Jeremiah. This was during a time when Judea (the southern kingdom) was the sole remaining power and representative of the once strong, united domain, since Sargon II's destruction of Israel (the northern kingdom), around 720 BC.

Starting from the year 640 BC, some sixty years after the destruction of Israel, the Judeans began receiving signals from Egypt that the kings of the Nile Valley were ready to help them stave off the Assyrian threat. These political developments were in no doubt due to the vast wealth of the region, which far surpassed that of Palestine. Of particular interest to the Egyptians were myrrh and frankincense, two substances which the so-called "Pharaohs" were willing to spend vast fortunes to obtain, and to concentrate all efforts towards diverting the ancient caravan routes.

The clergy of Judea could not grasp the implications of the developments surrounding their small kingdom, leading up to Nebuchadnezzar's ascension to power in Babylon. Jeremiah, in his vision, saw the event as more than merely an ordinary succession to the throne. He knew that something big was coming, and sent grave tidings to his peers, warning them of the foolishness and futility of defying the Babylonian monarch's will. Despite the warnings, the Judeans continued to incite rebellion against Mesopotamia, enticing their sedentary neighbors along the coast, the Bani Muḍar, as well as the nomads roaming the interior deserts to join in the insurgence. After the Egyptians were defeated by the Babylonians at the battle of Kar-Kemish, their control over the Arabian Red Sea coast, which had begun since the era of Rehoboam, was effectively ended. It was then that Nebuchadnezzar decided to turn his attention against the troublesome Judea, the serpent's head, and put an end to its threat once and for all. Two points are worth noting in this regard:

First: During the time when Nebuchadnezzar's campaign was supposed to have taken place, the entire Levant (Palestine, Syria, Lebanon and parts of Jordan) was already under the full control of the Babylonians. There is not a single indication that the residents of the peaceful, quiet, and pastoral area known as Palestine rebelled against Babylonian rule. On the contrary, all the evidence points to the Red Sea coast and the highlands of the Ḥijāz, Nejd and Yemen, with their fiercely independent, uncooperative tribes harboring a revolutionary culture, and their mountainous terrain ideal for military concealment and ambushing strategies, as the true source of the threat to Mesopotamian hegemony.

Second: History has borne witness to various monarchs of Mesopotamia and Persia seeking to establish control over the regions surrounding the city of Najrān, as a threshold to gaining access to the Red Sea coast. Even in our modern age, the researcher can find evidence that the successive governments of Iraq, from 1914 until 1958 (when the country was under British mandate), never seized to discuss plans of expansion involving the Arabian Peninsula, which they considered as a natural extension of their country.

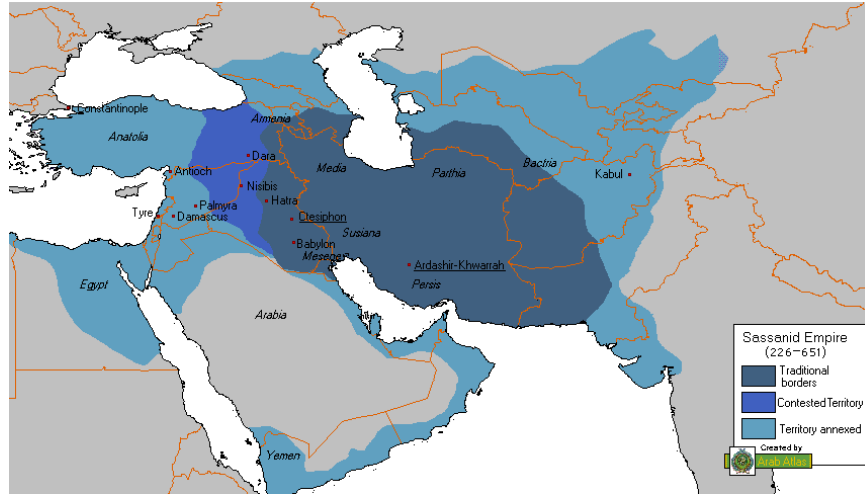
Further back in history, we find evidence of the monarchs of al-Ḥeerah, a kingdom established by the ancient tribe of Lakhm (whose ancestors had migrated from Yemen), launching several campaigns against Najrān and the Yemeni highlands, hoping to create a buffer zone for Iraq's southern borders, and impose their surveillance of the trade routes, over both land and sea.

Similarly, the campaign launched by Umru's al-Qays, prince of Kindah, against Najrān, around 320 AD, was more than merely an attempt at retaliation against its king, Shamr Yahar'ash. It represented a continuous trend in the politics of the region, and a centuries-long obsession of many rulers of Arabia and Mesopotamia: the dream of expansion to the Red Sea coast.

It can therefore be surmised that Nebuchadnezzar's disciplinary campaign against the nomadic and sedentary residents of the Arabian deserts and highlands – and not against an imaginary Palestinian theater – was the continuation of a trend begun by his ancestors Sennacherib, Esarhaddon and Sargon II, to name a few.

Even the Persians, who succeeded the Babylonians in the region, invaded parts of Arabia at one stage, and made it a point to control Yemen and Oman, due to the two countries' strategic positions along the entrances of continental waterways. The map below shows the extent that the Neo Persian Empire (the Sassanid Dynasty) reached under Khosrau II.

Therefore, the claim made by some modern-day historians that the Assyrians and Babylonians could not possibly have reached as far south as Yemen has no basis whatsoever. This allegation contradicts some evident historical and geo-political facts regarding the exploits and ambitions of other monarchs and rulers of Mesopotamia throughout the ages.



Map #11: Persian (Sassanid) Empire at its peak. Is it so far-fetched to think that the Assyrians marched on Yemen?

- **Sennacherib's Warning Letters**

The Old Testament Book of Kings contains several samples of correspondences exchanged between the Assyrian monarch Sennacherib and Hezekiah, King of Judah. These letters have always puzzled Biblical scholars, as the details found therein do not leave any impression that the Assyrian campaigns were directed at the Palestinian territory. In the year 701 BC, Sennacherib's armies advanced towards Judah, in a minor excursion aimed at curbing the rebellious tendencies of the region's tribes. Hezekiah sent a letter to the Assyrian monarch, whose army was camped at Lakish, on the coast, asking Sennacherib to spare Ur-Salem from destruction, in exchange for a tribute. Here follows is the relevant passage:

And Hezekiah, king of Judah, sent to Lakish, to the king of Assyria, saying, I have done wrong; give up attacking me, and whatever you put on me I will undergo. And the payment he was to make was fixed by the king of Assyria at three hundred talents of silver and thirty talents of gold (2nd Kings 18:14)

The tribute was extravagant, and Hezekiah had to pry gold from the doors and walls of the Temple, to make good on his promise. Sennacherib then dispatched his armed emissaries from Lakish, inland to the mountainous Ur-Salem, to collect the ransom. In his reply, Sennacherib warned Hezekiah not to defy the Assyrian monarch's will, and expressed his dismay towards the king of Judah, who sought to build bridges with the Mišrim, and their so-called "Pharaoh" (and the Egyptians who were behind them, naturally). Sennacherib admonished Hezekiah in a stern tone for seeking such measures, and warned him of the futility of relying on his neighbours who controlled the coast, or of trusting in his god to protect him.

Do not listen to Hezekiah, when he persuades you, saying: the Lord will deliver us. Has any one of the gods of the nations kept his land from falling into the hands of the king of Assyria? Where is the god of **Emath, and of **Arphad**? Where is the god of **Sepharvaim**, of **Hena**, and of **Ava**? Have they delivered **Samaria** out of my hand? (2nd Kings 18: 32-34)**

When Hezekiah listened to the messengers relaying Sennacherib's letter, he tore his clothes to shreds and sent the emissaries away, without a reply to the Assyrian king. When the messengers returned to Lakish, they heard news that Sennacherib had already departed and moved inland, laying waste to several locations on his path towards Ur-Salem.

And Rab-shakeh returned, and found the king of Assyria warring against **Libnah; for he had heard that he had departed from Lakish. And he heard say of Tirhakah king of (**Ethiopia**?): "Behold, he has come forth to make war with thee". And he sent messengers again to Hezekiah, saying: "This is what you are to say to Hezekiah, king of Judah: 'Let not your god, in whom is your faith, give you false hope, saying, Jerusalem will not be given into the hands of the king of Assyria. No doubt the story has come to your ears of what the kings of Assyria have done to all lands, putting them to the curse; and will you be kept safe? Have the gods of the nations delivered them, which my fathers have destroyed, **Gozan**, and **Haran**, and **Rezeph**, and the **children of Adin** that were in **Telassar**?'"** (2nd Kings 19: 8–12).

The correspondences, which have been validated by archeological records unearthed in Iraq, feature the names of several places targeted by the Assyrian advance. Not a single one of these names has been positively linked to a location within Palestine. Below is a list of places that we have not previously discussed, followed by an analysis of their actual locations in Yemen:

"Coincidence" number	Aramaic Spelling	Actual "Hebrew" transliteration	English Translation	Arabian Sources	Arabic transliteration
109	לבנה	Lbnh	Libnah	لبنى	Labna
110	חמת	Hmnh	Hamath	حمة	Ḥammah
111	ארפד	Arfd	Arphad	الرفيد	al-Rafeed
112	רצה	Rsph	Rezeph	رصافة	Raṣāfah
113	גוזן	Gozn	Gozan	جوز	Jawz
114	הנע	Hn'	Hena	يناعة	Yanā'ah
115	תלא	Tlā	Telasser	ثلا	Thalā
116	שר	Sr		السّر	al-Sarr
117	ספרוים	Šfr'im		الأصفر	al-Aṣfar

109) Libnah

In *Road of the Patriarch* (page 85), we located Lakish in the coastal region west of Najran. It appears that the Assyrians used this spot as a rallying point for their army, thus avoiding the treacherous mountain pathways and nesting grounds for ambushing clans. From there,

Sennacherib made his way towards Libnah, a famous mountain which features several times in the Old Testament. The old Arabian poets also sang of Labna (لبنى) on more than one occasion, leading modern academics to erroneously assume that the name referred to a woman. The same can be said regarding the mountain known as *Salmah* (سلمى). Furthermore, there is no Ethiopia anywhere along the path of Sennacherib's march. In the original text, the name that was mistranslated is *Cush – Kush*, which we have already shown corresponds to the South Arabian nation of Kūth (كوث), whose territories lay to the south of Judah.

Here follows is a verse from Zayd al-Khayl, describing the heights of Labna (لبنى).

فَلَمَّا بَدَتْ أَعْلَامُ لِبْنَى وَكُنَّ لَنَا كَمَسْتَرِ الْحَبَابِ

110, 111) Ḥammah and Rafeed

On page 230 of his *Description of Arabia*, al-Hamadāni mentions Ḥammah (حمة) in the same context as al-Rafeed (الرفيد), a territory encompassing many ancient fortifications. Both locations are near Jarash (جرش). This is of course not the Jarash of Jordan, but the older Jarash whose ruins are located in the vicinity of Najrān.

حمة، و كولة. ثم يلتقي بهذا المسيل أودية ديار عنز حتى تصبّ بعطان، فجرش رأس بيشة...و من النجد أوطانها الرفيد بلد حصون.

This means that Sennacherib was reminding Hezekiah of the fate of several townships nestled in valleys, most of which were in the lands north of Ur-Salem, including Samariah (Shemeron), which we located previously within 'Aseer. This geography has no relation to the city of Ḥamah in Syria, which the Orientalists forced onto the theater of the events.

112) Raṣāf

Regarding the mysterious name *Raṣāf* (رصاص), of which no trace was ever found in Palestine, al-Bakri states the following in his *Mu'jam* (2:294):

الرّصاف: بكسر أَوّله – موضع ذكره أبو بكر.

According to Bakri, the name is rendered as *Riṣāf*, and refers to a location mentioned by Abu Bakr, the alleged “companion” of Muḥammad (P). However, he does not specify its location. We are therefore obliged to sift through the cultural and geographic resources of South Arabia that we have at our disposal to locate it. The only possible location for *Rṣf* would be the valley known as *Raṣāfah* (with the feminine suffix we will discuss later), in the Balassmar territory of

the Jeezān Province. Kamāl Ṣaleebi correctly identified it there on page 166 of his pioneering book, *The Bible Came from Arabia*.

113) Gozn

According to al-Hamadāni, *Jabal al-Jawz* (الجوز) is among the mountain ranges of the Sarāt overlooking Najrān, along with *Lebynan* (ليبنان), which is technically the dual form of *Lebna*. The –n letter at the end of the name *Goz* is a superfluous suffix that is the hallmark of South Arabian dialects, and many linguists believe it served as an extinct pronoun form (hence, *Jawzn* = *al-Jawz*). Here follows is the passage (*DoA*, page 283):

فأسرار نجران شوكان و الجوز... و قابل يام، و ليبنان. إنقضى شقّ همدان.

114) Hena

We are now directly north of Ṣan‘ā’, along the path of destruction that Sennacherib’s fathers had wrought. The actual “Hebrew” name is Hnā‘ (with the ‘ayn letter) which can be rendered correctly in no less than three ways, in Arabic: al- Nā‘ (الناع), Yanā‘ (يناع) or Yanā‘ah (يناعة).

Al-Hamadāni places Yanā‘ah in the Hamadān (همدان) region, north-west of the capital, in the vicinity of Rafah (رفح) and Ḥaifah (حيفة). Here is the passage (*DoA*, pages 158, 159):

و هند و هنيذة و البون عن آخره... و ضبّاعين و لأغابة و الحيفة... و بلد الصيد، و به أودية من ظاهر همدان، مثل يناعة و ذي بين.

Incidentally, note the mention of a valley called *Hind* (هند), which features dozens of times in classical Arabian poetry, and has always been misinterpreted as the name of a maiden with whom several poets fell in love. Also, the *Balad Ṣayd* (بلد صيد) here should not be confused with Jabal Ṣayd - Ṣaydn (the Biblical Sidon), which lies near the coast of Bani Majeed.

115, 116) Tela and Sar

The name *Telasser*, which features in the corrupt translations, merits some scrutiny. It appears that the Biblical commentators mistook this place as a town in Mesopotamia, to which Sennacherib’s ancestors laid waste. This begs a question: why would the Assyrian monarch make of some location in his own home territory an example to Hezekiah? There is no place called *Telasser* anywhere in Palestine, the Jordan, or Syria. And this fact is known very well to the commentators. Let us see what rampant opinion says regarding this name:

According to those two scriptures, Tel-assar was a place inhabited by “the people of Eden” and is mentioned along with Gozan and Haran, **which are in northern Mesopotamia**, and

Rezeph, the exact location of which is not known, several places having had this name. One such site, thought by some to have been part of an ancient district, is identified with modern Rusa'feh, located West of the Euphrates about 145 km (90 mi) South of modern Haran⁽¹⁾.

As we can see, they projected the names of the locations featuring in Sennacherib's warning letters onto Mesopotamia, without pausing even for a second to consider the absurdity of their interpretation. The **very same passage** in which Gozen, Rezaph, and the so-called "Telessar" appear (2nd Kings 19: 8-12) states that Sennacherib left Lakish and headed towards Libnah, both of which were projected onto the imaginary kingdom of Israel, in Palestine. Thus, the insanity of their claim is that the Assyrian monarch marched upon Lakish and Lebneh, putting the latter to the sword, sent warning to Ethiopia, while reminding Hezekiah of the fate of two cities in Mesopotamia? This is comparable to Napoleon Bonaparte issuing a warning to Britain and Russia, telling both countries to reflect upon his conquering of Morocco. And we are to digest this garbage as true "historic" events, for no better reason than the presence of "Haran" and the "Children of Eden" in the text?

What proof do they have that the silent name *Hrn* (חרן), which features in the Aramaic scripture, designates Harrān (حران) on the Syrian-Turkish border? We have already shown you where Wādī Hūrān (حوران) lay in Yemen. Another candidate is *Heerān* (حيران), mentioned by al-Hamadāni (*DoA*: pages 128, 129) as being near the homes of the Bani 'Ameer (أمير) clans, whose name happens to feature in Ezra's list of the clans returning from Babylon, as we will see in the next chapter.

فبلد الشاكربين، فمئقل سفران و بلد حيران...و الحجابات و أمير، فالقد.

Therefore, making the leap to Mesopotamia, and claiming that Sennacherib was listing towns in ancient Iraq as examples to Hezekiah, is an unacceptable and completely fraudulent rendering of the text. The Assyrian monarch was listing places on the road from Najrān to Ṣan'ā', not Assyria. Furthermore, and on a side note, the so-called "Garden of Eden", the earthly paradise where Adam was "created", was nowhere near Mesopotamia.

The actual name in question pertains to two separate places, listed in the original, Aramaic text, without commas between them: Thulā (ثلا) and Sar (سر). They were merged together by the Masoretic redactors into the alien, compound name of *Telassar – Telasher*, which has no relation to the context of the letter, and adds another level of oddness and corruption to the Biblical text.

Here follows is a description by al-Hamadāni (*DoA*: pages 212 - 214), who places both these towns within the same geographical space. The first (Thulā) is to the west of Ṣan'ā', while the second lies to the east thereof:

1. <http://en.wikipedia.org/wiki/Telassar>

و ثَلَا حصن و قرية للمّرّانيين من همدان، و نجر لهمدان، و حلمم و قارن لهمدان...إنقضى مغرب صنعاء و رجعنا إلى شرقيها...الأودية، من شمالها: وادي السّر، سرّ ابن الرويّة، و فيه العيون و الآبار، و فيها من جبال مراد و برجام من السّر.

According to the passage, Thalā is a fortified town west of Ṣan‘ā’ (مغرب صنعاء), in the Hamadān (همدان) country, while al-Sarr (السّر) is to the east of the capital (شرقيها). It is a valley encompassing several wells, and runs along the slopes of the Birjām Mountain (برجام).

117) Sepharvaim

This name features in the rampant English translations as a corruption of the “Hebrew” *Ṣfr’m* (with the silent letters), which is rendered as *Ṣafra’im*, being either the dual or plural form of *Ṣfr*. This type of name most often designates several neighbouring locations, each bearing the name *Ṣfr*, which would be equivalent to صفر in Arabic. The only remaining vestige of such a place is a river valley known as *al-Ṣafra* (الصفرا), which, according to *DoA* (page 145), lies near the very famous Damt Bath* (حمام دمت), south of Ṣan‘ā’.

و تلتقي بسيل بنا في ثريد و حمام دمت، و تنزل كلها في مضيقين شاهقين... ثم ينضم إليها سائلة معبرة الآتية من قرية دمت و ظاهر الرياشية...و وادي الصفرا.

As can be seen from the above geography, Sennacherib’s campaigns against Judea were nowhere near Palestine. And the Ur-Salem of the Old Testament was located in what is referred to today as the Ṣan‘ā’ Precinct of Yemen.

• Nebuchadnezzar’s War in the Sarāt

Regarding the battles that this brutal Babylonian king fought within the territories of Judea, we will analyze a randomly selected passage from the Bible, which will expose the glaring mistakes – intentional and otherwise – that the redactors perpetrated in their translations of the Aramaic scripture.

In the second Book of Kings, we encounter the following passage describing events which took place as a result of Nebuchadnezzar’s siege of Ur-Salem, during the reign of King Zedekiah:

So an opening was made in the city wall, and all the men of war fled by night through the doorway between the two walls which was by the king’s garden (now the Chaldeans were against the city round about); and the king went by the way of the Arabah. But the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was scattered from him (2nd Kings – 25: 4,5)

*<http://www.panoramio.com/photo/10449204>

The above traditional interpretation of the passage is completely false and unacceptable, as it describes events that never took place, and names locations that do not exist anywhere in the original scripture. Furthermore, nowhere in the Aramaic text does the term *Chaldeans* appear.

Here follows is the correct rendering of the passage:

So an opening was made in the city wall, and all the warriors fled by night by way of Sha'r, Bayn, and Ḥamtim which was at the peak of Gn (by then the Kasdim were positioned over Šabb); and the king fled by way of the 'Arbah. But the army of the Kasdim pursued the king, and overtook him in the plains of Jericho; and all his army was scattered from him (2nd Kings – 25: 4,5)

When Zedekiah fled Ur-Salem, his army collapsed around him, and became scattered throughout a mountainous countryside that does not even remotely resemble the terrain of Palestine. The passage in Kings describes to us the divergent routes that the fleeing Israelites took, heading out of Ur-Salem, before the regiment which contained their king was captured at Beth 'Arbah by mercenaries within the Babylonian army who knew the countryside very well.

One of the routes taken by Zedekiah's force passed along the slopes of a famous mountain called Sha'r (شعر). Another route passed through a place called Bayn (بين), while a third took the besieged men through Ḥamtim (the plural form of Ḥamah). Due to their complete ignorance in the Biblical geography, plus the fact that the original scripture did not contain any punctuation marks, the redactors merged sentences together and failed in their attempt to interpret certain terms which, upon close scrutiny, do not seem to fit the context of the passage. As such, they ended up mistaking proper nouns (names of actual places) for common words.

For instance, the phrase דרך שער בין החמתיים אשר על-גן (transliteration: *drk Sh 'r Byn h-Chmthym ashr 'yl-Gn*), does **not** say: “through the doorway between the two walls which was by the king's garden”. The underlined terms in the “Hebrew” text (read from right to left) are, respectively: Sh'r, Byn, Chmthym, and Gn. These are not simply random common nouns that can be played around with according to the fantasies of the translators. These are proper nouns of actual places, none of which can be found in Palestine.

Furthermore, the phrase כשדִּימַי הָיְתָה סְבִיבָה (transliteration: *vKshdym 'yl -h'yur sbyb*) does not translate as: “...and the Chaldeans were stationed all around the city”, or “...and the Chaldeans were against the city round about”. What it actually says is the following: “The **Kasdim** were stationed over **Sbyb**”. The two names in question appear, respectively, as follows in the silent “Hebrew”: כשדִּימַי and סבב.

In Book 2, we exposed the fraudulent translations which ended up rendering *Kasdim* as *Chaledon* (see *Road of the Patriarch*, pages 40 – 42), with regard to the birthplace of Abraham. The fact of the matter is that there were no Chaldeans in Nebuchadnezzar's army. The Biblical

passage is telling us that the **Kasdim** were allied to / mercenaries of the **Babylonians** (not the Chaldeans). We have already identified the Bani Kasād / al-Kasdiyeen (كساد – كسديين) as an ancient Yemeni clan, and we will encounter them again hereafter. As for the term **Sbb**, rendered as *sbyb* by the Masorites, it is none other than the valley known as al-Ḍabāb (الضباب), over which the Kasdim had set up an observation post to monitor the movements of Zedekiah's guard, as the latter attempted to flee from the besieged city. Eventually, Zedekiah was captured by the Kasdim and taken to Nebuchednezzar. The Babylonian monarch forced the Israelite king to witness the execution of his two rebellious sons, before having his eyes gouged out.

Here follows is a dense and very detailed passage from al-Hamadāni's *Description of Arabia* (pages 138 – 142) wherein he describes a series of valleys and fortified peaks within a geography about which the Biblical commentators were completely clueless. The passage is spread over three pages due the extremely long and intricate footnotes by the commentator:

و وادي الضباب إلى القرعاء، و من مناهل برداد و شرقي ذخر و شاميّه و جميع الجريبة من أوطان الكلاع أرض الققاعة... ثم وادي نخلة، و مصابه من قتّاب بلد الكلاع... وادي نخلة فيه الموز و المضار و الحنّاء و جميع الخضر... و كل هذه من جنوب وادي نخلة، و من شمالها جبل دمت و حميم و عذاق و وادي نزال... ثم وادي زبيد، و قد ذكرناه... و ريمان و الشعر من بلد الكلاع... فيها مسجد جامع، و هذه القلعة ثنية من جبل الصلّو... و كذلك هي من شماليها مما يصلّى وادي الجنّات و سوق الجوة.

The entire passage we read above describes a single geographic space within the Kilā' (كلاع) territories, south and south-west of Ṣan'ā', with river valleys diverging in many directions, before ultimately emptying either in southern Tihāmah, or the Bani Majeed coast near 'Aden. Among these valleys is Wādi Nakhlah (نخلة), which features in Islamic folklore as a place that once harbored the Ka'bah of al-Lāt (a tree which the pagans used to decorate, then dance naked around). According to the traditions, Muḥammad dispatched his war general Khālīd Ibn al-Waleed to baṭn Nakhlah (بطن نخلة), and ordered him to burn the tree.

What is most striking is that the passage mentions al-Ḍabāb (الضباب), Ḥameem (حميم) – the plural form of *Ḥamah*, Sha'r (الشعر), and a valley known as al-Jannāt (الجنّات), all within the same geographical space. The Book of Kings tells us that Zedekiah (صدقيا) and his men fled along different routes, taking them through Sha'r, Sbb, Ḥamtim, and Gn, before the Kasdim caught up to him in 'Arbah (عربة). This last location is none other than Wādi al-'Arab (وادي العرب), which the Orientalists imagined as the 'Arabah of southern Jordan, on the Gulf of 'Aqabah.

Here is what al-Hamadāni tells us (*DoA*, page 133) regarding Wādi al-'Arab, which runs south-west of Ṣan'ā' (صنعاء), along Ḥaḍur (حضور), and the Raymah border, before emptying near Zabīd (زبيد):

ثم يتلوه وادي سهام، و رأسه نقيّل السود من صنعاء على بعض يوم، إلى ما بين جنوبها و مغربها. و يهريق في جانبه الأيمن جنوبي حضور... و يظهر بالكدراء و واقر فيسقي ذلك الصّقع، إلى البحر فيهريق وادي العرب ما بين كدراء و زبيد.

This ‘Arbah is the same place which the Old Testament designates elsewhere as *Beth h-‘Arbh*; a name that corresponds to *Bayt (Wādi) al-‘Arab*.

What about the term *bayn* (بَيْن), which the redactors imagined as meaning “between”? We simply need to look in the same geographical space, near the Yemeni capital, in order to locate it. Al-Hamadāni refers to it as Dhi-Bayn (ذِي بَيْن), using the famous South Arabian article *dhi / dhu* often encountered in names of places as well as historical figures. He mentions the places within the same context as al-Ḥaifah (الحيفة), Dabbā‘een (ضَبَاعِينَ) – possibly the Biblical Zbo‘im (Zeboim), and Yanā‘ah (يَنَاعَة), which we previously encountered in Sennacherib’s march. Here is the passage:

و هند و هندية و البون عن آخره... و ضَبَاعِينَ و لُغَابَة و الحيفة... و بلد الصيد، و به أودية من ظاهر همدان، مثل يَنَاعَة و ذِي بَيْن.

Another geographer, al-Bakri, also mentions the place simply as *Bayan*, in his *Glossary* (page 298), placing it in the Yemen (اليمن):

• البَيْن * بفتح أوله وثانيه ، وبالنون ، على وزن فَعَل : موضع ذكره أبو عمر الزاهد ، وهو بِالْيَمَنِ ^(١) .

Here is another passage by al-Hamadāni, placing Sayl al-Kasād (سيل الكساد), Yanā‘ah (يَنَاعَة) and Dhi Bayn (ذِي بَيْن) all in the same context (*DoA*, page 159):

و بلد الصيد، و به أودية من ظاهر همدان، مثل يَنَاعَة و ذِي بَيْن، و ما يسقيهما من ظاهر الصيد، فيكون هذه المياه إلى وَرَوْر، و يلقاها سيل العَقْل و الكساد.

What the passage is telling us is that the valleys of Yanā‘ah and Bayn (in Hamadān) are joined by two rivers: al-‘Aql (العقل) and Kasād, which flow into the region from elsewhere. This second river gave its name to the Kasdim (al-Kasdiyyeen), ancient clans who lived along its banks. As for the actual location of Ur-Kasdim (the birthplace of Abraham, according to the Biblical text), al-Hamadāni (page 218) places it, along with ‘Aql, in the central Jawf area of Yemen, a territory that became mostly desertlike (except for a few areas near its western borders) millennia ago. This makes perfect sense with the account the Qur’ān gives us regarding Ibraheem and Lut migrating towards a greener, more fertile area, in the Sarāt Mountains, where the Sanctuary (al-Bayt) was located.

There is no mention of “warriors fleeing through an opening between two walls in the garden of the king” anywhere in the Biblical text. The redactors simply had no grasp of the geography they were dealing with, which gave us a panoramic picture of the countryside through which

Zedekiah and his men fled, after the wall of Ur-Salem was breached as a result of the Babylonian siege. The passage is not describing a dash across the king's front lawn. Furthermore, the rendering of *Kasdim* as *Kaledon* is false and unacceptable from a purely linguistic perspective.

Regarding Wādi al-Jannāt (the Biblical *Gn*), the commentator of *DoA*, al-Akwa', states the following in his footnotes on page 143:

وادي الجنّات هذا في عزلة الأشعوب، و لا يزال كما وصفه المؤلف، و لم يفقد من خصائصه غير الأعناب، فقد اختفى منه و أبدل بالذي هو أدنى، شجرة القات. و ما يحمل اسم "جنات" في اليمن كثير. و في وادي الجنات هذه يقول بعض الأدباء:

أيا ساكن الجنّات سقيا لأرضكم بها قد وجدنا الحور و المنّ و السلوى

What Akwa' is telling us here is that there are several places within Yemen called *jn-jannāt**, the most famous of which lies in 'Uzlat al-Ash'ūb, south of the capital. Long ago, the place was known for its grapes, but in modern times it deteriorated and became a planting place for Qāt. He then goes on to quote a very interesting verse by an unknown poet who sang of Jannāt as a place containing natural resources (plants / fruits), namely hūr (حور), mann (المنّ) and salwa (السلوى).

And so came and passed the glory days of the Biblical kingdom of Judea, in the mountains of Yemen; a kingdom whose story has been preserved for us in the culture of that ancient country. From that point on, the history of the Biblical Israelites becomes a puzzle that has bewildered scholars for many decades, and enflamed the imagination of the Orientalists who, in their blind obsession with Palestine as the proposed setting for the modern political Zionist state, have successfully passed their universal deception onto the unwary generations.

It is therefore our duty to reject the fraudulent, imperialist claim which matches between the Israel of the Old Testament and the so-called "State of Israel" that was established in 1948, and to expose it for what it really is: a monstrous, colonial fabrication having no geographic or historic basis whatsoever.

"Coincidence" number	Aramaic Spelling	Actual "Hebrew" transliteration	English Translation	Arabian Sources	Arabic transliteration
118	בין	Bayn	(between)	بين / ذي بين	Bayn / Dhi Bayn
119	חמתי	Hmtim	(two walls)	حميم	Hameem
120	כשדים	Kasdim	Chaldeans	الكساد / الكسديين	Kasād / Kasdiyyeen
121	סבב	Sbb**	(surrounding)	الضباب	al-Ḍabāb
122	גן	Gn	(garden)	جنات	Jannāt

*See for example, 'Ayn Jnn, within the territories of Yashkur (*Israel and Sheba*, page 74).

**The name *Sbb* is written with the *Samek* letter (ס), which is supposedly a throaty version of the letter *s*, and very often corresponds to *ṣad* in Arabic (or a more guttural form of *sh*). To this day, many European Jews are unsure as to the difference between the Samek and Tsade letters, other than the fact that Tsade cannot be substituted for *shin*. The origins of Samek are uncertain.

CHAPTER IV

The Returning Tribes

The lists penned by the prophet-poets Ezra and Jeremiah include the names of clans and peoples who were liberated from the Babylonian bondage, courtesy of a royal decree issued by King Cyrus of Persia, within one year of the Persian defeat of Babylon, in 539 BC. This royal declaration paved the way for the exiled clans to return to their ruined homeland, and rebuild what they could of their villages and temples.

In this chapter, we will introduce you, honored reader, to some of these clans, identify their original, historical homeland, and prove to you, conclusively, that the so-called Babylonian Exile had absolutely nothing to do with Palestine or its history, and that humanity has been the victim of a colossal delusion that must be exposed once and for all.

The lists comprise names of clans and tribal leaders who resided in the Sarāt mountains and highlands, as well as the wilderness areas (al-Bādiyah) around the Jawf, west of Ḥaḍramawt, where they ended up captives as a result of the military campaigns launched against their homeland by the Assyrians and the Babylonians. These exiles were South Arabian peoples, some of whom had embraced the monotheist religion of the Israelites, in ancient Yemen.

The Old Testament Book of Ezra begins by relating the story of the exiled clans returning to their ancestral homeland, starting from the day that the Royal Decree was announced throughout the streets of Babylon. The Persian monarch Cyrus (Kurosh) II also commissioned the rebuilding of the destroyed townships, especially the Ur-Salem of Judea, located in the mountains around Ṣan‘ā’. Cyrus raised money for the project by means of donations from the people of Babylon, and ordered the return of all the stolen relics and artifacts to the religious leaders of the tribes (the Kingpriests, or the *Makāribah*, as they were known to the classical Arab narrators).

Here follows are fragments from the first two chapters of the Book of Ezra:

These are the words of Cyrus, king of Persia: "The Lord God of heaven has given me all the kingdoms of the earth; and he has made me responsible for building a house for him in Jerusalem, which is in Judah. Whoever there is among you of his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and take in hand the building of the house of the Lord, the God of Israel; he is the God who is in Jerusalem"...Then the heads of families of Judah and Benjamin, with the priests and the Levites, got ready, even all those whose spirits were moved by God to go up and take in hand the building of the Lord's house in Jerusalem...And Cyrus the king got out the vessels of the house of the Lord which Nebuchadnezzar had taken from Jerusalem and put in the house of his gods... (Ezra 1).

Now these are the people of the divisions of the kingdom, among those who had been made prisoners by Nebuchadnezzar, king of Babylon, and taken away to Babylon, who went back to Jerusalem and Judah, everyone to his town. Those who

went with Zerubbabel: **Jeshua**, Nehemiah, **Seraiah**, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah, The number of the men of the people of Israel: the children of Parosh, two thousand, one hundred and seventy-two; the children of Shephatiah, three hundred and seventy-two; the children of Arah, seven hundred and seventy-five...(Ezra 2)



Photo #26: Cyrus the Great

Let us pause for a minute, and scrutinize the highlighted names Jeshua and Seraiah. We have previously established that *Yashū* (يشوع) is very much a South Arabian name, and is rendered sometimes as *Ashū* (أشوع) and sometimes as *Yahwsh* (يهوشع), by adding the middle *-h-* letter, which is a vestige of the language of Ḥimyar and Sheba. This latter form of the name corresponds to the English *Jehoshua*.

Here follows is a brief passage from Arabic Wikipedia, regarding a Yemeni tribal leader by the name of Shamayfa' *Ashū* (شميفع أشوع):

شميفع أشوع (لاتينية Esimiphaeus: إسمافايوس) ورد نص بخط المسند بعد مقتل ذو نواس يشير فيها شميفع إلى نفسه بأنه "ملك سبأ" خاتما النص بعبارة أكثر مسيحيو اليمن من إستخدامها وهي "بسم رحمن وإبنه كرشتس غلبن" (بسم الرحمن وإبنه المسيح الغالب) وهي دلالة أنه كان مسيحيا وقاتل إلى جانب يوسف أسار (ذو نواس) وهو مكره. حتى إذا قُتل ذو نواس تفاهم مع الملك كالب وأعلن نفسه "ملكا على سبأ".

Paraphrase: [*Shamayfa' Ashū*] (Latin: Esimiphaeus) – the name features in the Musnad inscriptions after the death of Dhū Nawwās, wherein Shamayfa' proclaims himself "King of Sheba". The inscription ends with an expression often used by the Christians of Yemen: "Bsm Rḥmn wa Ibnih Karshts Ghlbn"* (lit: in the name of the Rahman and His Son, the Victorious Christ). This is a testament to the fact that Shamayfa' was a Christian, and that he had fought, against his will, alongside Dhū Nawwās (who was Jewish). Upon Dhū Nawwās' death, Shamayfa' reached an understanding with King Caleb (a Christian Ethiopian monarch), and declared himself the King of Sheba].

* Note the *-n* suffix at the end of the words *Raḥmānn* and *ghlbn* (meaning "victorious")

As for **שרייה**, which spells *Shariah*, this is another 100% Yemeni name. Arab traditions abound with references to the Yemeni narrator ‘Ubayd bin Shariyah al-Jurhumi, who was very famous for recounting stories about the Jews of Yemen, until the advent of Islam. The lineage of this narrator (Jurhum) is completely alien to the culture of Palestine.

We will take a sample gleaned from the lists of Ezra and Nehemiah, which contain over one hundred names, use it to reconstruct the story of the Babylonian Exile, and prove that the liberated tribes returned to their homelands in Sarāt Ḥimyar, Najrān, al-Jawf and not anywhere near Palestine.

Here is the sample, followed by a description of each clan’s territory, as illustrated by al-Hamadāni and old Arabian poetry:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
123	בני גבר	Bani Gbr	Gibbar	جبر	Jabr
124	אדן	Adan	Addan	أذان / أدان	Adhān / Adān
125	כלב	Klb	Kaleb / Caleb	كلب	Kalb
126	בני ציחא	Bani Ṣayḥah	Ziha / Siha	صيحة	Ṣayḥah
127	בני נציח	Bani Nṣiḥ	Neziah / Nasiah	ناصحة	Nāṣiḥah
128	חרשא	Ḥarshah	Harshah	حريش	Ḥareesh
129	בני חגב	Bani Ḥgb	Hagab	حجابات	Ḥujābāt
130	בני אמר	Bani Amr	Immer / Emer	أمير	Ameer
131	בני עדין	Bani ‘Adin	Adin	عدين	‘Adeen
132	בני השערים	Bani Sha‘raim	(children of the porters)	الشعراء	al-Sha‘rā’
133	נטפח	Nṭphah	Netuphah	نطوف / نطاف	Naṭūf / Naṭāf
134	בני חשמ	Bani Ḥashm	Hashim	حشم / حسم	Ḥashm / Ḥasm
135	בני גזם	Bani Gzm	Gazzam	جذام	Judhām
136	בני קרס	Bani Qrs	Ceros / Keros	قريس	Qarees
137	בני חקופא	Bani Ḥquphah	Hakuphah	حقف / أحقاف	Ḥaqaf / Aḥqāf
138	בני ברקוש	Bani Barqus	Barkos	برقش / براقش	Barāqish
139	בני מעינים	Bani Ma‘inim	Meunim	معين	Ma‘een
140	בני סטי	Bani Suṭi	Sotai	سوط	Sūṭ
141	גבע	Gb‘	Gebaa	جبع	Jaba‘

123) Gbr:

The Bani Jabr (בני גבר) occupied several regions in Yemen, mostly in the lush highlands of Yāphe‘ (יافع), which is none other than the Biblical Japhea. Al-Hamadāni gives us a detailed description of their homes, in the following passage (*DoA*, pages 172, 173):

سرو جمير و أوديته و ساكنه: **العر لآذان من يافع** و ذو ناخب **لبني جبر** منهم، سلب لبني جبر، العقة للأهجوم منهم... ذو ناخب لبني جبر منهم... صدور **لكلب** من يافع، و في كل موضع من هذه المواضع قرى و مساكن كثيرة. من الأودية الضباب و وادي حضر الذي فيه محجة عدن إلى صنعاء، و وادي شرعة و الحنكة و الجعدية.

Note the first term, *Adhān* (أَذَان), mentioned alongside Jabr, as well as the last term, *Kalb* (كَلْب), which is none other than the Biblical tribe of Kaleb. This name is actually spelled *klb* with the silent Aramaic letters, but was rendered as קָלֵב (Kaleb) by the Masorites. This leads us to the next name on the list.

124, 125) Adan and Klb:

The previous passage we encountered in *DoA* lists a series of peaks scattered around vast regions of Yemen, among them a small mountain range known as *al-ʿArr* (العَرّ) which, during al-Hamadāni’s time, harbored members of the *Adhān* clans. An interesting fact presented in the passage concerns one of the valleys in the region, namely Wādi Ḥaḍr, in which runs the old pilgrimage road (مَحْجَة) from ‘Adan to Ṣan‘ā’. It is not known for certain what Hamadāni meant by this road, nor did the contemporary commentator, ‘Ali al-Akwa‘, provide any explanation in his footnotes. What al-Akwa‘ did note, however, was the name *Adhān*, which al-Hamadāni mentioned in another of his books, and about which al-Akwa‘ wrote the following:

أَذَان: قَبِيلَةٌ لَا تُعْرَفُ الْيَوْمَ، وَ هِيَ هُنَا بِالذَّالِ الْمَعْجَمَةِ، وَ فِي الْإِكْلِيلِ (ج 2 – ص 343) بِالذَّالِ الْمَهْمَلَةِ.

Paraphrase: Adhān - a tribe that is unknown today. Its name was rendered here with a *dh* letter, while in *Al-Ikleel* (2:343) it features with the letter *d*.

Now ask yourself the following question: is it by coincidence that the Old Testament names Japhea, Bani Gbr, Adan and Kaleb correspond to Yāphe‘, Bani Jabr, Adhān – Adān, and Kalb?

126) Ṣayḥah:

The actual name, written in Aramaic, begins with the letter ܣ*, which Modern Hebrew vocalizes as *tz* or *ts*. The Arabic equivalent of this letter is the *ṣad*, hence the name: Ṣayḥah (صِيْحَة). These clans inhabited a territory within the Hamadān (همدان) area, generally west of the capital, which still carried their name during the time when *Description of Arabia* was being written.

Here follows is the relevant passage (page 158), which describes several places located along a huge basin extending from Ṣan‘ā’, westwards to the Red Sea coast:

و ضَبَاعِينَ وَ لُغَابَةَ وَ الْحَيْفَةَ... وَ بَيْتَ دَانَم... فَصِيْحَةَ، فَمَسَاكَ فَالْأَخْبَابَ وَ نَاعِطَ وَ بَلَدَ الصَّيْدِ، وَ بِهِ أَوْدِيَةٌ مِنْ ظَاهِرِ بَلَدِ هَمْدَانَ.

*Note, incidentally, that the Jews of Yemen, when they recite the so-called “Torah”, vocalize this letter properly as *ṣad*, contrary to their European counterparts, who render it as *tzad*, due to the Yiddish influence.

Note how Ṣayḥah is placed along the path to Dabbāʿeen (ضباعين). It is very likely, not certain, that this is none other than the *Zeboim* of the Old Testament. The actual name of the latter is צבועים (note the ‘ayn letter), which spells Ṣabʿim. It is the plural form of צבע. Hebrew does not vocalize the *ḏad* letter, and renders it as a *ṣad*, or as a guttural *s* known as the *Samek* letter. Hence Ṣabʿim could correctly be rendered as ضباعين (the plural form of ضبع). Also, note the location of Ḥayfah (حيفة), whose name was undoubtedly carried to Palestine with the migration of the Arabian tribes to the Levant, as we will see in our conclusion to this book.

We should also note that during the Biblical times, when these texts were first recorded, the number of towns dotting the mountainous landscape was far smaller than during al-Hamadāni’s day and age. This is why, to the diligent readers of the Old Testament, the locations seem farther apart than they are pictured in *DoA*.

At any rate, these are the territories of Bani Ṣayḥah, who returned from their exile in Babylon to their homeland in the mountains of Yemen, not Palestine.

127) Nṣiḥ:

According to al-Hamadāni, the Bani Nāṣiḥah (ناصحة) lived alongside their neighbours, the Bani Ḥareesh (حريش), near the famous valleys of Beesh – Beeshah (بيش – بيشه) and Wadi al-Rammah (وادي الرمة), which also appears in Ezra’s list as *Ramah*. Here follows is a relevant passage (*DoA*, page 258):

و من قصد الطريق الأيسر إلى قرن اليمانية، ناصحة و البقرة و بريم، و يبدو له حصن من شرقي قرن اليمانية، ثم ترجع فتأخذ أطراف العبرى ثم ساق الفروين و أباتان الأسود و الأبيض يمر بينهما بطن الرمة.

128) Ḥarshah:

Elsewhere in *DoA* (pages 264, 265), we encounter the following passage:

رجعنا إلى الطريق الآخر، فتأخذ على الهدار هدار بنى الحريش، أول جزع فيه القطنية لبني خلدة من الحريش... ثم ترد الأخضر بأسفل وادي تربة ثم بيشة إن تياسر، و إن تيامن فعلى بريم... البقرة و ناصحة.

The Biblical name *Hrshah*, as it appears in the Aramaic scripture, is rendered as *Ḥareesh* by al-Hamadāni, and its clans are known as Bani Ḥareesh (بنى حريش). The addition of the *-h* suffix at the end of the names tends to feminize the places, and is a very old tradition encountered in both poetry and prose (Beesh – Beeshah / Nāṣiḥ – Nāṣiḥah / Ḥareesh – Ḥareeshah). These subtle variations in the rendering of the historic names are normal, and are no doubt due to the fact that many generations, speaking different dialects, resided within the territories in question.

129) Hgb:

The Bani Hujāb lived in an old valley whose name, al-Hujābāt (الحجابات), no longer exists, despite the fact that al-Hamadāni described it in detail, and placed it within the same geographic space as the territory of Bani Ameer (أمير), to the south of Sarāt Khulān (خولان). Here follows is the passage (page 128):

فبلد الشاكريين من أهل الدرب... فمتقل سفران، فبلد حرب بن عبد ود... فجبال الدهمان من بكيل، ووسطها و غورها أخرف و نجد المطحن و الشقيقة و هنوم و شعب عذر... و الحجابات و مرارات... و أمير، زنة أدبر. ثم يتصل بها سراة خولان، و يُسمى القَدَّ.

Aside from the fact that the widespread Biblical clan of Yashccar feature in the above passage as al-Shākiriyyeen (الشاكريين), note the proximity of al-Hujābāt from Hanūm (هنوم) – the Biblical *Hinnom* – as well as Ameer. Interestingly, the mountain bearing the name of Hanūm is known today as *al-Uhnūm* and was, according to Yemeni historians, the childhood home of the legendary king known as Abu Karb – Karb-el As‘ad (كرب إيل أسعد) of the Tubba‘ Dynasty, who was famous for cloaking the so-called *Ka‘bah* of the Hijāz with its black cloth. This leads us to the next name.

130) Amr:

Old Arabian poetry tells us that the location of Wādi Ameer (أمير) was unknown to many of the bards of Arabia, due to the antiquity of the name, or perhaps its distance from the wilderness (al-Bādiyah). Even the nomads were uncertain as to its whereabouts. At any rate, the historic territory of Palestine has never known such a place, or its inhabitants, the Bani Ameer. In contrast, the valley can be found within the geography of Yemen, as detailed in *DoA* (page 134), nestled between Khulān and the Hamadān Country, not far from Wādi Mawr (مور) – the Biblical *Mwreh* – the greatest river valley that empties in Tihāmah (تهامة).

وادي مور و هو مزاب تهامة الأعظم، ثم يتلوه في العظم و بُعد المأتي زبيد و مساقى مور تأخذ غربي همدان، و بعض غربي خولان و كريف خولان و يُسمى ما يصل إليه: أمير.



Photo #27: An old, stone bridge spanning a chasm in the Hanūm (Hinnom) mountains.

131) ‘Adin:

In the old times, the territory of Bani ‘Adeen (بني عدين) was part of what was once known as *Mikhlāf al-Kalā’* (الكلاع), south of the Yemeni capital. On page 118 of *DoA*, al-Hamadāni lists several territories that were once part of the Mikhlāf, including al-Suḥūl (السحول), a region which eventually split and formed its own mini kingdom. This is the same Suḥūl whose highlands were breached by Nebuchadnassar’s armies.

من بلد الكلاع نخلان و الثجة و السحول – و هذه أماكن نذكرها على التوالي و الكلاع بالفتح كان يُطلق في القديم على العدين و بلاد ذي السفال و بلد حبيش و بلاد إبّ.

It is worth mentioning that the ancestors of this ancient Mikhlāf are famous for adding the *-n* suffix at the end of words in their speech; a linguistic phenomenon that has existed for centuries, and is known to scholars as *al-Nūn al-Kalā’iyyah* (النون الكلاعية). This suffix appears countless times in the so-called “Hebrew” names, and has always befuddled the Orientalist scholars, who have no idea where it came from.

132) Sha‘raim:

This troublesome name merits a pause, as it constitutes one of the most glaring – and somewhat comical – examples which prove that the redactors of the Biblical text were absolutely clueless as to the geography of the events described in the scripture. The first point worth noting is that the “Hebrew” *sha‘raim* (שַׁעֲרַיִם) is actually the plural form of the term *sha‘r* (שַׁעַר), which does indeed mean: opening / door / crack. It is for this reason that whenever the word *sha‘raim* is encountered in the OT scripture, it is assumed to be a common noun and interpreted as “the porters” or “the doorkeepers / gatekeepers”.

To give credit where credit is due, it was late Lebanese scholar Kamāl Ṣaleebi (died 2011), who first became suspicious of this name, in his pioneering book *The Bible Came from Arabia* (1984), wherein he noted that something about the name doesn’t quite fit, and suspected that it may indeed be a proper noun. However, Ṣaleebi failed to locate the place in ‘Aseer, wherein he placed **all** the tribes of Israel. The truth of the matter is that of the twelve Israelite tribes, only four at most resided in ‘Aseer (not counting Ysshaccar, whose homes were everywhere). The remaining seven tribes were all located south of Najrān, and deep inside Yemen.

Perhaps the reason for the confusion lies in the fact that the name appears in the scripture as *h-sha‘raim*, where the *h-* prefix is one of the extinct South Arabian pronoun articles corresponding to the Arabic *al-* (“the”); hence *children of the gatekeepers*. Our view is that the term *h-sha‘raim* corresponds to none other than an ancient Yemeni tribe known as *al-Sha‘rā’* (الشَّعْرَاء), whose name is in fact in plural form. This tribe took its name from the mountain in

whose shadow they lived: *Jabal al-Sha‘r** (جبل الشَّعر), sometimes rendered with the *al-* prefix, and sometimes without.

Poet Dhul-Rammah mentions this deserted tribal home in one of his dirges:

يَقْبَلْنَ مِنْ شَعْرَاءٍ صَيْفٍ كَأَنَّهَا مَوَارِقَ لِلدَّخِ انْخِزَامِ مُرَامِ
نَسُوراً كَنَقَشِ الْعَاجِ بَيْنَ دَاوِيذَ مُخْبِيسَةٍ أَرْسَاغُهَا وَ حَوَامِ

Ibn Mufarragh described this same place, rendering its name with the *al-* prefix:

وَمَنْ تَكُنْ دُونَهُ الشَّعْرَاءُ مُعْرَضَةً وَالْأَيْدِيعَانِ تُصْبِحُ دُونَهُ النَّهْرُ

Many scholars who analyzed the instances featuring this word, thought that it referred to any general, unsettled place in the wilderness that is full of wild vegetation or trees, and where the livestock of rival tribes can graze freely. For example, Abu Ḥaneefah claimed that the term *sha‘r* is a simple designation of a tight cluster of trees. This is actually not the case, as al-Hamadāni names the place, and tells us exactly where it lay (*DoA*, page 143), within Mikhlāf al-Kilā‘:

فَجَبَلٌ صُرَّرَ مِنْ أَرْضِ السَّكَاسِكِ، فَجَبَلُ الْحُشَا... فَبِعْدَانَ وَرَيْمَانَ وَالشَّعْرَ مِنْ بَلَدِ الْكَلَاءِ وَ سَخْلَانَ.

There lies the mountain known as *Jabal al-Sha‘r* (الشعر), and on its slopes lived the Bani h-Sha‘raim (الشعراء) of the Old Testament, whose name was recorded by Ezra.

133) Nṭphah:

Poet Umayyah Ibn abi-‘Ā’ed mentions this place as one of several fondly-remembered homes lying along the same road, and renders its name in the correct form: al-Naṭūf** (النطوف), by dropping the *-h* suffix.

لَمَنْ الدِّيارُ بَعْلِي فَأَلْأَخْرَاصِ فَالسُّودَتَيْنِ فَمَجْمَعِ الْأَبْوَاصِ
فَضْهَاءُ أَظْلَمَ فَالنَّطُوفُ فَصَانَفُ فَالنَّمْرِ فَالْبُرْقَاتِ فَالْأَنْحَاصِ

Kuthayr cried over the same ruin, located in the Jawf area of Yemen, and rendered its name as al-Naṭāf (النطاف):

وَأَعْرَضَ مِنْ ذَهَبَانَ مَغْرُورِقِ الذَّرَى تَرْبِعُ مِنْهُ النَّطَافُ الْحَوَاجِرُ

*http://ar.wikipedia.org/wiki/%D9%85%D8%AF%D9%8A%D8%B1%D9%8A%D8%A9_%D8%A7%D9%84%D8%B4%D8%B9%D8%B1

**Recall this name from page 71 of this book.

Both forms are technically correct, being that the actual Aramaic name appears in the silent form, *Ntf*, before the Masorites inserted the vowels.

134, 135) Ḥashm and Gzm:

According to the Arab lineage narrators, the clan known as *Ḥashm* (حشم) were a branch of the giant and legendary tribe of Judhām (جذام). The Bani Ḥashm – Ḥasm* eventually migrated to Egypt, and settled near the Nile Delta. Here follows is a passage from Arabic Wikipedia, regarding the tribe of Judhām:

جذام هو (عمرو) بن عدي بن الحارث بن مرة بن أدد بن زيد بن يشجب بن عريب بن زيد بن كهلان بن سبأ هي إحدى قبائل العرب القحطانية اليمانية الاصل، وكانت منازل هذي القبيلة في الجاهلية شمال الجزيرة العربية وابرزها مدن مدين وحسمى وتبوك وحقل وأيلة (العقبة) اليوم. ثم انتشرت بعد الفتح الإسلامي في بلاد الشام ومصر.

According to the above, the tribe's founding father was 'Amro bin 'Ady bin al-Ḥārith, whose roots can be traced back to Zayd bin Kahlān bin Saba'. Judhām were a Qaḥṭāni tribe, who originated in Yemen, and then migrated to the Ḥijāz during the "Jāhiliyyah" era. The tribe eventually settled in the Levant and Egypt, after the so-called "Muslim Conquests".

There is no doubt that the presence of both Ḥashm and Gzm** in Ezra's list confirms the fact that some of the exiled tribes were related to each other, and that they returned to their ancestral homeland which, during Ezra's day and age (around 540 B.C), was Yemen, the primordial reservoir of most, if not all the tribes of Arabia.

136) Qrs:

The name appears as *Qrs* – *Qrsh* in the silent Aramaic text. According to al-Hamadāni, the name of this clan was *Qarees* (قريس), and we can find a detailed description of their homes in what the author calls *Najd al-Yaman* (not to be confused with the Najd region of Saudi Arabia). Here follows is the passage plus the footnotes of the commentator, the late "Judge" 'Ali al-Akwa', in square brackets (page 220):

ثم البون: و هو من أوسع قيعان نجد اليمن... فأما جهران، فإن به من القرى ضاف و تفاضل و كاران و المدارة و الخربة و العليب و قرن عَسَم و قريس. [قريس: قرية و حصن أطلال و خرائب، و كان في الحصن نفق إلى البئر التي في شماله، و التي قد درست... قريس: موضع خرب شمال ذمار].

*Look up "Ḥashm bin Judhām" (حشم بن جذام) in the Arabian lineage trees.

**The "Hebrew" language does not vocalize the *dh* (ذ) sound, and renders it either as *d* or *z*.

According to al-Akwa‘, there are two ruined vestiges. The first, rendered as *Qarees*, lies in what is known today as Qā‘ al-Būn (قاع البون). It is a ruined fortress which encompasses an ancient, dry well. The second, rendered as *Qurays*, is a vestige located in the Dhamār Province. In one of these two territories resided the Biblical clan of Bani Qrs.

137) Ḥquphah:

The famous landscape known as *Wādi al-Aḥqāf*, on the outskirts of Ḥaḍramawt, needs little introduction for the reader who is familiar with our previous books. The name designates a frontier land, considered to be part of al-Bādiyah (a nomadic domain), bordering the giant sand dunes of the Aḥqāf region (الأحفاف), which features in the story of the prophet Hūd. The Qur’ān tells us that Hūd was sent to the people of ‘Ād, who were eventually destroyed by a massive sandstorm which originated in that very region (see *Road of the Patriarch*, pages 118 – 124). Incidentally, the word *aḥqāf* is the plural of *ḥaqf* (حقف), which would be rendered as *ḥaqfah* in the feminine form.

In fact, traces of this name can be seen in the Jeezan Province of Saudi Arabia, courtesy of the ancient migrations towards the coasts. Here follows is a snippet from *DoA* (page 130), describing locations near Jurush – Jarash (جرش):

ثم الجبل الأسود إلى الشقار و سعي من أرض **جرش**، و غور هه البلاد هي أعلى زنيف و **ضنكان** و البرك و المعقد و **حرة** **كنانة** و وسط أرض طود و **حقوفتان** و نجد الطار.

According to the above passage, the valley known as *Ḥaqūfatān* (حقوفتان) is in the vicinity of Ḍankān (ضنكان). This second name designates an ancient and spectacular ruin that was once part of a Yemeni domain by the sea, known as Mikhlāf Ḍankān, whose name vanished as a result of the Ottoman administrative re-division of the region. The ruins of Ḍankān are over 3,000 years old, and have been the target of rare archeological digs in the past, along with the neighbouring vestiges of Jarash (جرش). Ḍankān was also the home territory of the tribe known as *Ghatfān*, who had their own Ka‘bah* in the mountains of that region. Is it the Jarash of Jordan that al-Hamadāni speaks of here? Also, note the term *ḥarrat Kanānah* (حرة كنانة), which describes a volcanic plateau along the Tihamāh. Are these the Canaanites of Palestine?

The name *Ḥaqūfatān* is the dual form of *Ḥaqūfah*. And it was these migrates from the Aḥqāf Valley, east of the Jawf of Yemen, who carried the name with them when they settled in the coastal areas. And it was to that original territory that the forgotten Biblical clan bearing the name of Bani Ḥaqūf – Ḥaqūfah was allowed to return, along with its neighbours, the Bani Barqus. There is not a single shred of evidence, whether physical, linguistic, or cultural, that an ancient Palestinian clan was ever known by that name.

*Look up the *Ka‘bah of Ghatfān* (كعبة غطفان) in the folklore of Jeezan.

138) Barqus:

Not far from the territory of Ḥaḡūfah resided the Bani Barqus – Barqush, who took their name (or gave it) to an ancient citadel known as *Barāqish*. The ruins of Barāqish are located on a large, flat knoll, in the Jawf region, about 40 kilometers north-west of Ma'rib. In the collective memory of the Yemenis, the site was associated with stories of the prophet Luqmān, whose wife was named Barāqish. This reminds us of the observation made by al-Hamadāni, regarding the naming of many of the places in his homeland.

The legend of Luqmān and Barāqish contains very important symbolic connotations regarding the life and times of the Bedouins. The story has it that on the occasion of a festival marking the birth of Luqmān's son, his wife tricked him into eating the forbidden meat of the camel. Interestingly, the very term *brqsh* (برقش), according to the Arabic lexicons*, conveys a meaning of dryness and desertification (note the deep symbolism behind the legendary figures, and the anthropomorphosis of places and environmental conditions). Thus, the dry and barren landscape forced the wise nomad to eat the meat of an animal that was considered prohibited to the Bedouins as, without it, they would lose their means of contact with the organic world that they longed for. It is this same culture which produced the scripture known as the "Torah" (al-Tawrāt) which forbade the Israelites from eating the meat of camels.

Poet Sulaymān bin Yazeed al-Ṭā'y, of the famous tribe of Ṭay' (طيء), who at one point in their history worshipped the pagan Arabian deity known as *al-Fils*, sang of the ruined castles of Barāqish, a site which often enflamed the imagination of the nomads who wandered the region, and filled their minds with mystical visions of past civilizations and unknown horizons:

و أوطن منا في قصور براقش فمأود وادي الكسر كسر قشاقش
إلى قينان كل أغلب رائش بهاليل ليسوا بالدناة الفواش

Here follows is a significant passage from al-Hamadāni's *Description of Arabia* (page 280), wherein he lists several prominent geographical features within the Jawf (جوف) province:

و من أوطان **الجوف** و بلدها و ظاهره و بلد شاعر صفة الجوف: **عمران** و هو لنشوق، و **بيت نمران**، و الخربة البيضاء... ثم **معين** و **براقش**.

According to the passage, these places are: 'Amrān (عمران), Bayt Namrān (بيت نمران)***, Ma'een (معين) and Barāqish (براقش). In his footnotes on the same page, al-Akwa' brings to our attention the following fact regarding 'Amrān:

*See: *Lisān al-'Arab* (Ibn Manẓūr).

**Recall the Biblical Beth-Nimrah, previously identified in this book.

عمران هذا هو عمران الجوف، و قد جاء ذكره في أخبار قيس ابن نمط الهمداني، الوافد على رسول الله (ص)... و عمران هذا هو خراب منذ زمن لا يعرف.

Paraphrase: The 'Amrān mentioned here is the 'Amrān* of the Jawf, and it is mentioned in the reports concerning Qays ibn Namṭ al-Hamadāni, who was sent as an emissary to the Messenger of Allah (P). And this 'Amrān has been a ruin for ages uncounted.



Photo #28: Ruins of Barāqish.

139) Ma'inim:

This name constitutes, in our opinion, one of the biggest scandals regarding the Orientalist interpretation of the Old Testament. The “Hebrew” text features the name as מעינים, which spells *Ma'inim*. This is the plural form of *Ma'in*, using the extinct South Arabian *-im* suffix. The Orientalists interpreted this name as being Ma'ān, a city located in southern Jordan, while completely ignoring the fact that none of the other names in Eza's list have anything to do with the country of Jordan. This is a typical result of the forgery: it makes the Biblical locations seem isolated from their geographical context.

Could this name be designative of anything other than the ancient clan of Ma'een (معين)? During the era of Nebuchadnassar, the Bani Ma'een were no more than one of several clans residing in the Jawf area, whose homes were overrun by the Babylonian army. Here follows is a passage from an Arabic article regarding the ancient clan of Ma'een who, at one point in history, established a prosperous kingdom in Arabia:

معين: مملكة جنوبية مزدهرة لعبت دوراً بارزاً ومشهوداً في الحضارة اليمنية القديمة. عاش الشعب المعيني في منطقة **الجوف** منذ عصر يعود إلى ما قبل القرن التاسع ق.م، عندما كان الجوف (ما يُعرف اليوم بمنطقة الحزم شمال اليمن) هو المنفذ التجاري الأهم الرابط بين جنوب و شمال الجزيرة العربية. و لا تزال نقوشها تتضمن الكثير من وقائع التاريخ غير المكتوب بعد. و إلى هذا، فإن بعض الحروف التي استخدمتها تشبه طريقة رسم الحرف العبري.

*Not to be confused with the vibrant city of 'Amrān, in the province bearing the same name, north of Ṣan'ā'.

Paraphrase: Ma'een – A once affluent South Arabian kingdom that played a significant role in the ancient civilization of Yemen. The people of Ma'een lived in the Jawf region, in what is today known as the Ḥazm territory, in the northern part of the country, from as early as the ninth century B.C. Ma'een was considered the most important commercial center tying the north of the Peninsula to its south. To this day, many ancient vestiges and inscriptions lie uncovered in Ma'een, no doubt containing historical facts that are as yet unwritten. In addition, some of the letters used in the alphabet of Ma'een bear a striking resemblance to their Hebrew counterparts.

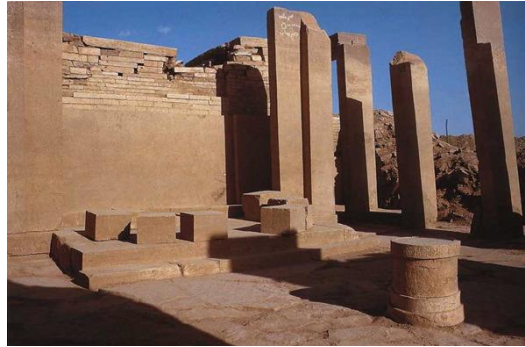


Photo #29: Temple dedicated to the pagan goddess 'Athtar – عتثر (Ashtar), in Ma'een.

Yemeni poet 'Amro bin Ma'd-Yakrib sings of both Ma'een and Barāqish in the same verse:

يُنَادِي بِرَاقِشٍ أَوْ مَعِينٍ اسْمَعْ وَ اتْلُبْ بِنَا مَلِيعُ

The subject of the history and culture of Ma'een is too expansive to be discussed in this book. For now, it is enough to say that those who insist on projecting names such as *Ma'in*, *Haqufah* and *Barqos* onto the territory of the Levant, for no better reason than to conform to the Orientalist imagination of the Biblical theater, are quite simply deluded to the point of insanity.

140) Suṭi:

This clan resided in a valley bearing the same name: Wādi Sūṭ (سوط), located north-west of Ḥaḍramawt (حضرموت), as al-Hamadāni tells us in *DoA* (page 253):

و هذه الأودية مفضاها واحد، مفضى في بطن السوط، الأبرك، النعام: فإنه يفضي في ذات نصب و هو ديار جرم أسفل المجازة و العرمة و أسفل وادي نعام. و كل هذه الأودية فيها نخل و زروع و مساكن و هي تسمى الثنايا ثنايا العارض، و هو قف مستطيل أدناه حضرموت.

Note the expression *baṭn Sūt* (بطن سوط), wherein *baṭn* was a famous term used to describe the base (lowest point) of a valley or ravine.

141) Gebaa

The name appears in the Aramaic scripture as גבע , which spells *Gb*‘ (with the ‘*ayn* letter). This is another Biblical place that eventually fell into ruin, and is known today by the name of ‘Uzlat Jaba‘ (عزلة جبع)*. It is located in the Khabt Principality of the Maḥweet Province of Yemen, to the west of the capital**.

• Regarding Lakhm

The name *Lakhm* - *Laḥm* (لخم – لحم)*, which also features in the list of returning clans, was included in our count of “coincidences” in Book 3. The name refers to an ancient, South Arabian tribe whose clans migrated to Palestine, where they established a town by the name of Bayt-Laḥm, in remembrance of their ancestral home. A branch of this tribe settled in Iraq, around 140 AD, became known as *al-Lakhmiyyūn*, and was credited for eventually establishing the kingdom of al-Ḥeerah (الحيرة). Other clans of this mighty nation were among the members of the Arab army that conquered Egypt, under the military command of ‘Amr bin al-‘Ās, in the year 640 AD.

The Old Testament tells us that King David himself was the son of Jesse, who was from Bethlehem (meaning that David had Lakhmite roots):

The Lord said to Samuel: “How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons” (1st Samuel – 16:1).

If we turn to Wikipedia and read the article on the Lakhmides, we get the following information:

The Lakhmid Kingdom was founded by the Lakhum tribe that **emigrated from Yemen in the 2nd century** and ruled by the Banu Lakhm, hence the name given it.

The above information is accurate, and raises two questions: if Lakhm migrated northwards starting from the 2nd century AD, where exactly were they when the Biblical scriptures were first recorded, around 700 BC? When Cyrus liberated these clans from Babylonian captivity, did they return to their original homes west of Najrān, or to the imaginary theatre of Palestine?

*[http://ar.wikipedia.org/wiki/%D8%B9%D8%B2%D9%84%D8%A9_%D8%AC%D8%A8%D8%B9_\(%D8%A7%D9%84%D9%85%D8%AD%D9%88%D9%8A%D8%AA\)](http://ar.wikipedia.org/wiki/%D8%B9%D8%B2%D9%84%D8%A9_%D8%AC%D8%A8%D8%B9_(%D8%A7%D9%84%D9%85%D8%AD%D9%88%D9%8A%D8%AA))

**http://ar.wikipedia.org/wiki/%D9%85%D8%AF%D9%8A%D8%B1%D9%8A%D8%A9_%D8%A7%D9%84%D8%AE%D8%A8%D8%AA

The closing passages of Ezra 2 give us the total number of people who were allowed to return to their homeland, courtesy of King Cyrus's decree:

The whole congregation together was forty-two thousand three hundred and sixty. Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty (Ezra – 2: 64 - 67)

Did Biblical Palestine know a single one of these clans?

* * * * *

PREVIEW

Prophets and Poets

Note: This is an additional chapter featuring a preview of a book entitled *Myth of the Crossing*, set to be released in the future. The book deals with the nation of Moab, the controversial Mesha Stele, and the ancient, symbolic meaning of crossing running water as a means of cleansing of the human soul and the search for new beginnings. The chapter has been added here to make up for the delay in the release of this book.

- **Did the Palestinians Come from Crete?**

Of all the transgressions perpetrated against the Biblical text by the Orientalists, none is more blatant, more repulsive and more outrageous than their claim that the Philistines, who are portrayed as the evil, idolatrous ancestors of all modern-day Palestinians, were actually strangers who had come from the Mediterranean Sea, and settled like parasites in the alledged “Promised Land” of the Jews. The goal of this fabrication was to market a preposterous ideology that the Palestinians who were expelled from their homes at gunpoint in 1948, had no business being there in the first place, as they are the descendants of maurauding pirates who originated somewhere near Greece! As such, the waves of European migrants (Russian, Polish, Hungarian, Ukranian, and German) to the so-called “Holy Land”, before and after the British Mandate, were simply the original inhabitants of the country, returning to reclaim what was theirs. By means of this fraudulent allegation, the Palestinians were alienated from their homeland, and their ancestry was uprooted from the geographical theater that embraced their historical legacy. What is even more disgraceful is the fact that many Arab scholars and academics of the modern age have gone on reiterating this Orientalist filth, and teaching it to their students in the Arab world: that the Palestinians originated in Crete.

The root of this delusion can be found in some passages of the Old Testament which feature the name *Krt* (spelled כרת). Here follows is a poetic hymn from Zepheniah, promising doom and gloom to the Philistines of Canaan:

**Seek ye the Lord,
All ye meek of the earth,
Who have performed His judgment;
Seek righteousness, seek meekness:
It may be ye will be spared,
In the day of the Lord’s anger.
For Gaza shall be forsaken,
And Ashkelon a desolation;
They shall drive out Ashdod at the noon day,
And Ekron shall be rooted up.
Woe unto the inhabitants of the sea-coast,
The nation of the Cherethites!
The word of the Lord is against you,
O Canaan, land of the Philistines.
(Zepheniah – 2: 1-3)**

The term “Cherithites” which features in these verses is a Latin corruption of the Aramaic כרתים (*Krtim*), the plural of *Krt*. This name was interpreted as designating the prople of Crete, an island in the Mediterranean Sea. Hence, the racist and supremacist god of the Jews promised death and

destruction to the Cretian invaders (the Philistines), who inhabited the cities along the coastal plain, namely Gaza, Ekron, Ashkelon and Ashdod.

In his book entitled *The Invention of Ancient Israel: The Silencing of Palestinian History*, scholar Keith W. Whitlam brings to our attention the fact that the “theory” which asserts the Mediterranean origin of the Palestinians was used to forward the following propaganda: that the Biblical kingdom of Israel, like the modern-day Zionist entity known by the same name, claimed its rightful ownership of a land that was originally devoid of inhabitants. What this means, technically, is that the imaginary history of the Biblical Israelites was marketed in such a way so as to promote an ideology for expelling the Palestinians out of their homeland in 1948; an ideology that has no archeological basis, and is derived from a wishful and fraudulent understanding of the silent Aramaic term *Krt*.

Thus, the delusion that the Israel of the Old Testament is the **same** Israel that was re-established in 1948 was propagated. And the Palestinians, portrayed to the world as the modern enemies of the illegitimate Zionist state, became the descendants of the Philistines, who were the **same** foes of Israel during Biblical times, and whose only role in the universe, and throughout the ages, is to be the enemy “outsiders”.

And the fraud goes even deeper. In an Egyptian stele traced to King Ramses III (reigned 1193 – 1162 BC), the word *Phrsht* appearing in the Hieroglyphic inscription was interpreted as *Philist*, by simply replacing the *r* with an *l*, for no better reason than pure convenience. As such, a devious, malicious scheme was set in place, by means of which the Palestinian people were portrayed as “alien invaders”, whose ancestors had come to the so-called “Land of Canaan” as pirates from the island of Crete. Consequently, every aspect of Palestinian culture; their traditional dishes, their dress, their folk dance, and their music, became the cultural heritage of European Jews.

The truth of the matter is that the *Krtim* mentioned in Zephaniah’s poetic passage does not designate the island of Crete, by any stretch of the imagination, no matter how diseased or deluded that imagination may be. What the word denotes is a tribe by the name of *Bani Karth* - *Karth* (كرث), who at one point in history were associated to several places in the vast coastal territories of Yemen, among which were ‘Azzah, ‘Aqrūn, and ‘Athqalān. And we have already shown you that during the Biblical times, these names had no relation to Palestine whatsoever.

Furthermore, why would the Biblical Philistines **alone**, from among the hundreds of clans and tribal peoples mentioned in the OT, be of Greek origins? There is not a single shred of physical, or archeological proof, whether in Palestine or in Crete, to support such an imaginary ideology.

For this reason, we shall once again resort to the old and often silenced folklore of Arabia, wherein we will find our own “inscriptions”, not in the ground, but in the conscious memory of the nomads, who preserved these names for us, in their poetry, down through the generations. Upon doing that, we will construct a different version of the events.

1- Concerning the Philistines:

The Old Testament relates to us the wars that King David (Dawūd) fought with certain pagan tribes of Arabia, on the slopes of a mountain that does not exist in the entire length and width of Palestine: Aban-‘Ezer. In our third book, *Israel and Sheba*, we presented proof that Jabal Abān (جبل أبان) was indeed in Yemen, and among its inhabitants were the Al ‘Eezar (العيازرة). The pagan tribes in question were a conglomeration of unrelated peoples known by the designation of *Fils* – *Filst* (فلس – فلسط), who worshipped a deity by the same name. Among the most popular of those tribes was Tay’ (طيء), who eventually migrated northwards and settled in Nejd, Iraq, and the Levant.

2- Concerning ‘Azzah:

We remind you once again that **nowhere** in the entire OT scripture does the term *Gaza* actually appear. The name which suited their phantasies was ‘Azzah, which is spelled as such: עֲזָה (note the ‘ayn letter).

Further evidence of the fraud is encountered in a particular passage of the OT (Joshua – 15:47) wherein the very same name, ‘Azzah, appears conjoined with another term: חֲסְרֵה, which spells *ḥṣrh*; hence ḥṣrh-‘Azzah (meaning: the *ḥṣrh* of ‘Azzah). Apparently, they did not even grasp the implications of this term. If we look at the rampant translations, we see that most versions rendered it simply as “hamlets” and / or “villages”.

Ashdod, its towns and its villages; Gaza, its towns and its villages; unto the brook of (Egypt), and the great sea, and the border thereof (*American Standard Bible*).

Ashdod, its dependent villages and its hamlets; Gazah, its dependent villages and its hamlets, as far as the torrent of (Egypt), and the great sea and its coast (*Darby’s English Translation*).

We have already established that there is no Egypt in the picture, and that the bodies of water mentioned in the above passage are the Brook of Msrim, and the great sea beyond (the Red Sea or Gulf of Aden). However, special attention should be given to the term *ḥṣrh*, which does not actually convey the meaning of towns / hamlets. If it did, the “Hebrew” text would have used the term *qiryat* or ‘ir, which are more consistent with the context.

It is our view that the term *ḥṣṛh* is nothing but the Aramaic (a'jami) version of the Arabic term *ḥaẓeer – ḥaẓeerah* (حظير – حظيرة), used by the Arabs during the age of their infancy, to describe tribal settlements within isolated sanctuaries, surrounded by outcroppings of rock, or large, shielding boulders. Another often-used term which conveys a similar meaning is *'uzlat* (عزلة), which al-Hamadāni used to describe several such places in Yemen, among them *'uzlat Shabbā'** (عزلة شباع) in a region containing vestiges of several water wells, near the city of Radā'. Therefore, the rendering of the text would be: **'Azzah and its sanctuaries**, rather than *'Azzah and its villages / hamlets*.

To this day, we encounter dozens of places all over Yemen, designated as *'uzlāt*, reminiscent of the ancient tribal pattern of habitation. This precise determination of the implications behind the Biblical use of the word *ḥṣṛh*** proves that the 'Azzah of the Old Testament could not have been the bustling city port of Gaza on the Mediterranean Coast. The name most probably designates a small sanctuary tucked on the slopes of a mountain or a cliff inlet overlooking a coastal plain.

Even if we assumed, for the sake of argument, that the 'Azzah of the Old Testament is the Aramaic rendering of the name *Ghazzah* (being that Aramaic does not vocalize the *gh* sound) we can say, with all certainty, that the Arabs knew of another place called Ghazzah (غزة) which was nowhere near Palestine.

Here are the words of poet al-Akhṭal:

كأنها بعد ضمّ السّتر جبلتها من وحش غَزّة مَوْشي الشّوى لَوْقْ

The above verse describes Ghazzah as being a *wahṣh* (وحش), meaning: a lonely, deserted vestige. Does this sound to you like it is describing the bustling port city of Gaza in Palestine?

Poet Ḥassān bin Thābit also sang of this Ghazzah, and placed it in the Jawf area:

ألا أبلغ بني الديان عني مُغلغلة ورهط بني قنان
و أبلغ كل مُنتخب هواء رحيب الجوف من عبد المدان
ميامس غَزّة و رماح غاب خفاف لا تقوم بها اليدان

The above verses feature the names of clans and places that are completely alien to the Levant. The Bani al-Dayān (الديان) were Christian clans that resided in Najrān. The Bani Qanān (قنان) are unheard of in Palestine, as is the case with the Jawf area (الجوف), which lies in Northern Yemen.

*Recall the Biblical Bi'r Shab' (rendered as *Beer Sheba* in English), the very same Well of Shabbā', in an isolated mountain enclosure. We identified the location in *Road of the Patriarch*.

** The "Hebrew" language does not vocalize the *z* letter (ظ).

As for the clan of ‘Abdul Mudān (عبد المدان), they were famous for being the cardinals of Najrān and caretakers of its cathedral, the Ka‘bah of Najrān, which the Wahhabis demolished.

One last, eye opening verse, by poet Abu ‘Alā’ al-Ma‘arri, following in the age-old tradition of singing about migrating tribes who were forced to leave their ancestral lands, gives us the following priceless information regarding the Ghazzah of Palestine:

ألم ترَ طيناً و بني كلاب سمو لبلاد غزّة و العريش

Did you not see Ṭay’ and Bani Kalāb?
They moved to the land of Ghazzah and ‘Areesh.

The above verse is among the clearest proof we have of the migration of the tribes of Ṭay’ (طيء) and Kalāb (كلاب), at one point in their long history, to the Levant. These migrants settled in Gaza (غزة) and al-‘Areesh (العريش), an Egyptian city not far from the Palestinian border.

3- Concerning Krtim:

In his book entitled *Al-Ikleel* (lit: *The Wreath*) al-Hamadāni states the following (10:104), regarding the clan of Hanūm – Ahnūm (هنوم – أهنوم):

فَوَلَدَ شَاخِدْ بِنَ حَزِيْقٍ صَعْباً و عَبْدَ شَمْسٍ و الْأَهْنُومِ...فَأَوْلَدَ الْأَهْنُومُ بِنَ الْحَارِثِ مَالِكاً و كَرَاثاً.

We have seen the relation between the names of places and the clans who resided therein, in the ancestral trees of Arabia. According to al-Hamadāni, Karāth (كراث) was the son of Ahnūm who, along with ‘Abd Shams (عبد شمس) were the children of Shāḥedh (شاحد).

Elsewhere (10:105), al-Hamadāni gives us more detail regarding this lineage, as he gleaned it from the mouths of the residents of the Hamadān (همدان) region in Yemen:

هَذَا قَوْلٌ نَسَابَةٌ هَمْدَانٍ: أَمَّا عَرَافُ الْأَهْنُومِ، وَ قَدْ سَأَلْتَهُمْ عَنْ نَسَبِهِمْ: أَوْلَدَ الْأَهْنُومُ كَرَاثَ بِنَ الْأَهْنُومِ، فَأَوْلَدَ بَنِي عَائِذٍ، وَ هُمْ أَهْلُ صُورٍ...وَأَوْلَدَ كَرَاثُ حَيِي وَ بَنِي نُوفٍ.

The name in question here is *Karāth Ibn Hanūm*. According to the experts on the subject of ancestry, the Hanūm were once the inhabitants of Ṣūr (Tyre), and among their descendants are the Bani Nawf – Nūf (نوف). These names designate locations as well as clans dwelling therein.

In his footnotes in *DoA*, al-Akwa‘ points to the fact that *Hanūm* and *Ahnūm* denote the same place. He also presents *Hinwam* as an alternative pronunciation of the name (depending on where the dialectic marks are placed on the letters). In either case, there is no doubt that the Hanūm of Yemen is the Hinnom of the Old Testament.

We have already shown you that the Sidon and Tyre of the Old Testament have nothing to do with the cities known by the same name in the Lebanon of the Levant, but were in fact coastal towns in Yemen that all but vanished from memory. Al-Hamadāni (page 203) places the ruins of Ṣūr (صور) in what was once known as Jayshān, a prosperous *mikhlāf* that lay directly to the east of ‘Adan. Today, the name Jayshān (جيشان) denotes only a tiny village in what was, long ago, a much larger territory. The name receded from use, and gave way to the Abyan Province.

و يعد من مخلاف جيشان: حجر، و بدر، و صور، و حضر، و ثريد، و بلد بني حبيش، و جانب بلد العدويين من حب و سخلان.

To those who still doubt the existence of an ancient city called Ṣaydn (Sidon) in Yemen, here are two verses of poetry by ‘Ā’edh bin ‘Abdullah al-Māliki (of the tribe of Asad-Azad), describing his travels across many territories of his native homeland, as quoted by al-Hamadāni himself:

لقد رُدَّتْ صيدا و السحولين بعده و عُنَّة و السـيـال بين الذئاب
و غَوَّرت حتى طَفَتْ أبين بعد ما خبرت لكم لحج الرُّبى و السباسب

Note how the poet renders Sidon exactly as the Lebanese people spell it (صيدا), placing it in the same geographic space as al-Suḥūl, which he renders in the dual form *Suḥūlayn* (السحولين) for poetic effect. The second verse tells us that the traveller delved deep into the valleys of Abyan (أبين) and Lahj (لحج), two coastal provinces which still exist by name today, in southern Yemen.

The range known as *Jibāl al-Ahnūm* is composed of three peaks, and there are several legends which associate *Nār’ul Yemen* (the Fire of Yemen), to those mountains. Commentators believe that the term denotes ancient volcanic deities that were once worshipped in that area long ago. This reminds us of the following passage from the Old Testament, describing the abominations of idolatry perpetrated by the kings of Israel:

And he burned incense in the valley of the son of Hinnom, and burned his sons in the fire, according to the abominations of the nations that Yahweh had dispossessed from before the children of Israel (2nd Chronicles – 28:3).

The Hinnom of the Old Testament has nothing to do with the Jerusalem of Palestine, or the Sidon of Lebanon. And the Biblical *Kartim* were not pirates who came from the island of Crete, as the Orientalists claim. These were the Bani Karath (*al-Karathiyyeen*), sons of Hanūm, who at one point in history migrated towards the coast. Their name features as *Krt* in the silent Aramaic, which did not vocalize the letter *th*. These people gave their name to a valley, Wādī Karath, which is no longer known by that name today.

As for the *Nawf* – *Nūf* (نوف) mentioned by al-Hamadāni, it is the same place which he sometimes designates as *Yanūf* (ينوف), and no doubt the very same Noph which features several times in the Old Testament scripture, and which the redactors imagined as the city of Memphis in Egypt.

Here follows is a passage from al-Bakri's *Encyclopedia* regarding this place (page 1101):

و يُروى: عُقاب ينوفى، و تنوفى، بالياء و التاء، على وزن فعولى. و هو موضع ببلاد طِيء. قال أبو الفتح بن جُنَى تنوف: عقبة مشهورة، سُميت بالنوف.

Apparently, the old Arabian chroniclers spoke of this place, whose name was rendered in no less than three forms: *Tanūfa*, *Yanūfa* (spelled with a silent *alif* suffix) and *Nūf*. Al-Bakri locates it within the territories of Ṭay' (طيء), the chief tribe among the Filist (Philistines).



Photo #30: The middle peak of the Hanūm mountain range.

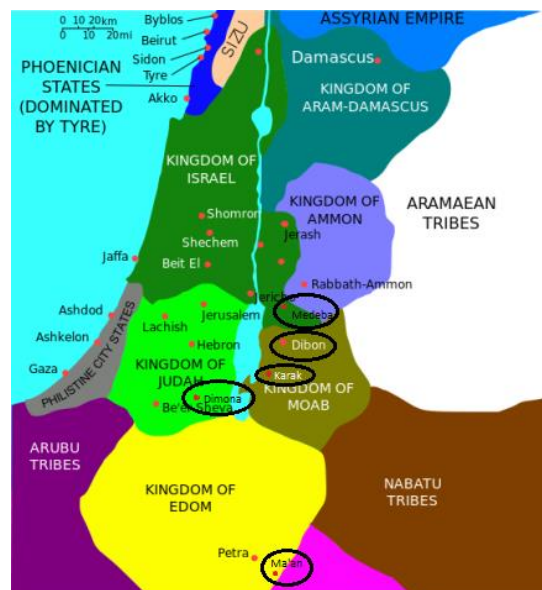
• The Fall of Moab

Another Biblical name that was the subject of horrendous manipulation and misunderstanding is *Moab*. The account of Moab speaks of a Biblical nation whose clans fought many wars with their Israelite rivals and neighbours. These wars extended from the era of King David, up until King Omri and his descendants. Eventually, the land of Moab, with its mythical capital *Qir-Hareseth* (now called al-Karak) believed to be in Jordan, was annexed by Israel, and incorporated into its imaginary empire, which extended from the Euphrates of Iraq to the Nile of Egypt. The truth of the matter is that the ancient history of the Levant never witnessed these wars, nor have most of the names of locations featuring in Isaiah's oracle regarding Moab, which we will analyze hereafter, been positively identified within the Palestinian or Jordanian territory.

Before we begin our investigation of this Biblical dilemma, we should note that the name *Moab* itself was not fraudulently projected onto the Levant, but is indeed a genuine name, and does in fact designate a historical territory within the country known today as Jordan. Our question is: **which** Moab does the Old Testament speak of? Is it the Moab of Jordan? Or is it some other country that was known by that name, and existed elsewhere? To rephrase the question: did the presence of a city called *al-Karak* in the Moab of Jordan lead to a delusional projection of the Biblical Moab, with its alledged capital of *Qir-Hareseth*, onto the Levant?

Our view is that this was indeed the case. And the first evidence which always points to such false projections is that the Orientalist interpretation focused on the three names *Moab*, *Medeba* and *Dibon* in particular, while completely ignoring the elephant in the room: the fact that not one of the other names in Isaiah's poem was confirmed by archeologists to designate a location within that same territory. Aside from that, the claim that Qir-Hareseth (Qeer Ḥarast – قير حرسث) corresponds to Karak (كرك) is unacceptable from a purely linguistic point of view. This is because the *k* letter at the end of the name *Karak* is not a superfluous suffix that can simply be dropped or ignored, as is the case with the *-n* suffix. The *k* is part of the name.

The second thing worth noting is that the rampant translations of Isaiah's lamentation of Moab contain a number of spectacular errors which render the verses nearly unintelligible, as we will soon see. In reality, the poem describes the final defeat of Moab, and the expulsion of its pagan clans to arid, dry areas on the outskirts of deserts. It recounts the story of their tragic overthrow, as seen through the eyes of Isaiah, without actually stating that it was the Israelites **themselves** who directly caused this particular and final misfortune. This fact can still be gleaned, despite the glaring errors apparent in the text.



Map #12: Imaginary Palestine (Israel / Judah) and Jordan (Moab / Ammon)

Here follows is our rendering of the poem (Isaiah – 15):

- 1- The burden of **Moab**;
- 2- For in a night, **Ar** of Moab is laid waste, and brought to nought;
- 3- For in a night, **Kir** of Moab is laid waste, and brought to nought;
- 4- The daughter of **Dibon** has gone up to the high places, weeping.
- 5- Moab waileth over **Nebo**, and over **Medeba**;
- 6- On all their heads is baldness, every beard is cut off.
- 7- In their streets they gird themselves with sackcloth;
- 8- On their housetops, and in their broad places, every one waileth, weeping abundantly.
- 9- To **Heshbon** it crieth out, and **Elealeh**; its voice is heard even unto **Jahaz**;
- 10- Therefore the armed men of Moab cry aloud; its soul doth tremble.
- 11- My heart crieth out for Moab; her nobles flee unto **Zoar**, to **Eglath-shelishi-yah**;
- 12- For by the ascent of **Luhith** with weeping they go up;
- 13- For in the way of **Horonaim** they raise up a cry of destruction.
- 14- In the desiccated waters of **Nimrim**;
- 15- Its grass withered away, its tenderness failed, there is no green thing.
- 16- Therefore the abundance they have gotten, and that which they have laid up;
- 17- Shall they carry away over the brook of the willows.
- 18- For the cry is gone round about the borders of Moab;
- 19- The wailing thereof unto **Eglaim**, and the wailing thereof unto **Beer-elim**.
- 20- For the waters of **Dimon** are full of blood; for upon Dimon;
- 21- Lions upon them of Moab that flee, and upon their remnant in the land.

Despite the numerous errors perpetrated by the translators, the subject of this sad poem is strikingly similar to the old Arabian dirges, often referred to by modern scholars as “crying over the ruins”. The song recounts the story of the fall of Moab (Mo’b), and the scattering of its clans to regions beyond their original territories. These are the same clans that King David subjugated, over two centuries earlier, when he was expanding the borders of the Biblical domain. The poem lists for us the names of the locations that witnessed the battles, describing the mountains, valleys, and arid flatlands where the echoes of the weeping clans resounded, as they were forced to depart their homes in disgrace, after suffering several humiliating defeats. Apparently, the Moabites sought the aid of several neighbouring clans, but none was given.

Of all the places whose names appear in Isaiah’s song, Medeba and Dibon stand as the foremost “proofs” the Orientalists relied on to propagate their interpretation of Biblical history. They claimed that the silent name *Mdb* of the Aramaic text, rendered as Medeba (מִדְבָּא), is the city of Ma’dabā (مَادِبَا) in Jordan, while Debon designates Dhaybān (ذَيْبَان), which lies 20 kilometers south of Ma’dabā (see the map above).

The first dilemma encountered by the archeologists who conducted excavations in the western Jordanian plateau overlooking the Dead Sea, was the complete absence of any of the other locations named in Isaiah’s poem. Besides the names of Moab itself and Ma’ān (a town lying south-east of Petra), which are indeed genuine, in addition to al-Karak (which “became” Kir-Hereseth), all the other names were fraudulently projected onto the territory in question.

Where exactly were these places? Did Isaiah invent the listed names? Or did the redactors miss something?

Before we reveal to you where the Biblical Moab was located, it is worth noting that the original territories of their clans did not have rigidly determined boundaries. Moab were relatively widespread, with pockets thereof sharing often-disputed borders with the tribe of Reuben who, in turn, were the neighbours of Gad. We encounter many passages in the OT mentioning Gad and Reuben together, having overlapping territories beyond the *h-yrdn*, with Reuben's homes generally being more southwardly (extending from Ṣaḏah to the southern parts of al-Jawf).

Here are some relevant passages, which will help us understand the geography:

Beyond the (Jordan?), in the land of Moab, Moses undertook to explain this law... (Deuteronomy – 1:5)

And the border of the people of Reuben was the (Jordan?) as a boundary (Joshua – 13:23)

With it the Reubenite, and the Gadite, have received their inheritance, which Moses hath given to them beyond the (Jordan?) eastward, as Moses servant of the LORD hath given to them (Joshua – 13: 8)

Let us begin identifying the locations that witnessed the battles of Moab, keeping in mind that the latter were eventually expelled to desert areas far to the east of the *h-yrdn*.

The name *Ar* appears as ʿר in the Aramaic scripture, which spells 'Ar. There are several locations in Yemen bearing that name, among them a mountain range known as al-ʿAr (العَر) in Yāpheʿ, and a valley north of ʿAdan. Since Reuben were a northern tribe whose territories did not extend further than Maʿrib, we would therefore have to locate another place named ʿAr which corresponds to their territory. And indeed, al-Hamadāni mentions such a place as part of the country of Khulān (خولان), in Ṣaḏah (*DoA*, page 129):

ثم يتصل بها سراة خولان، و يسمى القَد. فأولها من ظاهرها جبل أبذر لبني عویر من آل ربيعة من سعد، فالدحض فالهلة و عذبوه فالمرق جبل لبني كليب، فالأسلاف فغنم فالخنفر فالعر.

In his footnote commentary of the passage, al-Akwaʿ states very clearly that al-ʿAr lies in the Ṣaḏah (صعدة) province:

و العَر هذا سيق ضبطه، و يقع في بني منبه، في الشمال الغربي من صعدة.

Is it a coincidence then, that Moab fought a battle within the same territory that later became the domain of the tribe of Khulān-Jad, who are descendants of Gad?

The proper rendering of the name *Kir* is *Qir* (with the *qof* letter, as it is written: קִיר). A point worth noting is that there are several places in the Old Testament designated by the compound name in the form of *Qir*-, or *Qiryat*-. The word simply describes a fertile habitation or settlement, and its Arabic equivalent is obviously Qar (قر) or Qaryah (قرية). The particular place called Qir-Hareseth, which their obsessive delusions caused them to imagine as the Karak of Jordan, is mentioned in another part of Isaiah's dirge (Isaiah – 16:11):

**Therefore my inner parts moan like a lyre for Moab,
And my inmost self for Kir-Hareseth.**

The name also appears in another lament, sung by the prophet Jeremiah, where it designates a village / settlement named חרש (*Hrsh*). Here are snippets from that song (Jeremiah – 48):

**Moab's praise is no more;
In Heshbon they have devised evil against her.
Come, and let us cut her off from being a nation.
Thou also, O madmen, shalt be cut down; the sword shall pursue thee.
Moab is destroyed; her little ones have caused a cry to be heard.
For by the ascent of Luhith with continual weeping shall they go up;
For at the descent of Horonaim they have heard the distress of the cry of destruction.
Flee, save your lives, and be like the heath in the wilderness.
Therefore will I wail for Moab; yea, I will cry out for all Moab;
The horn of Moab is cut off, and his arm is broken, saith the LORD;
You inhabitants of Moab! Leave the cities, and dwell in the rocks;
And be like the dove that makes her nest over the mouth of the abyss.
For the men of Kir-Hareseth shall they mourn.**

The Orientalist claim that *Qir-Hrsh* was the capital of the Arameans in the Levant, which later became al-Karak, has no historical basis whatsoever.

According to the Old Testament, Medba and Debon are located in the same vicinity, in a mountainous region, on whose peaks Moab were defeated and cast out of their home territories. Where can such a geography be found, if not in Jordan?

Let's take a look at fragments from a passage in al-Hamadāni's gazetteer (pages 217, 218), wherein he describes a series of river valleys originating in Ṣaḍḍah (صعدة), some of which empty in the Jawf (الجوف) region, others near Najran (نجران):

و **جبل ذيبان** و شق محصم الشرقي و حرمة... و في **ذيبان** كرم و نجدة و حدة... ثم **الجوف الأعلى**... و ما ارتفع إلى جبل ذيبان الكبير و العيلة فنصف خيوان الشرقي... فعيان، فجميع حدود ما بين خيوان و **صعدة** كله لبكيل ثم لسفيان بن أرحب... فجميع ما قد ذكر الرداعي... **فمذاب** فشبحان فقصران... ثلاثة أودية تصب إلى الغائط، و مياه بلد **شاكرا** تنصب إلى **نجران** و إلى **الجوف** و إلى الغائط.

It is worth noting that the above passage is actually quite concise, but due to the extremely long footnotes by al-Akwa', it extends to more than two pages. At any rate, we can see the mountain

known as Dhaybān (ذيبان), located within the same territory as the valley of Madhāb (مذاب), between Ṣa‘dah and al-Jawf, not far from certain pockets inhabited by Shakr (Yashkar) clans. Incidentally, the Dhaybān of Jordan, on which the Biblical Debon was projected, is also spelled (ذيبان) in Arabic, being that “Hebrew” renders the *dh* sound as a *d*. The same can be said regarding Medeba (Mdhb), which was interpreted as the city of Ma’dabā.

Elsewhere, al-Akwa‘ states the following regarding Wādi Madhāb (page 161 – footnote):

مَذَاب: موضع في أسفل بلاد سفيان مشهور... حظيرة، حوشم، و مجزعة الغراب و عميش، أماكن تقع أسفل وادي مذاب.

It is a very large and famous valley, with several old villages scattered along its banks. Madhāb is located in the Sufyān Country* and empties in the upper (western) Jawf, near the borders of the Ma’rib territory. According to Iraqi scholar Fāḍel al Rubay‘i**, its name indeed appears in the Musnad inscriptions as *Madaba*.

As for Jabal Dhaybān, it is located in what is known today as ‘Uzlat Dhaybān, a secluded, mountainous sanctuary in the northernmost reaches of the Ṣan‘ā’ Province, running along the border with ‘Amrān, the Jawf and Ma’rib. The area in question belongs to the Arḥab (أرحب) clans, and recently witnessed clashes between the locals and the troublesome Ḥuthis***. The red line on the map hereafter marks the Great Escarpment (h-yrdn), which traces the outline of the Sarāt Mountains.



Photo #31: An old well in ‘Uzlat Dhaybān (Debon), Yemen.

It is evident from Isaiah’s poem that Heshbon, Elealeh, and Jahaz lay at the extreme borders of Moab’s general territory. This is what Isaiah means when he tells us that the weeping of the men of Moab reached out to these places. It is also in line with the passage in Jeremiah, which tells us that the people of Heshbon plotted and schemed against Moab.

*This is the countryside in the south-eastern strip of Ṣa‘dah.

**See *Myth of Crossing the Jordan* (page 104).

***<http://nashwannews.com/news.php?action=view&id=30596>.



Map #13: The Biblical 'Ar, Medeba (Medhāb) and Dibon (Dhaybān).

The name *Heshbon* is spelled חֶשְׁבֹן, which is equivalent to Ḥashbūn (حشبون) in Arabic. Historically, the famous Ḥawāshib clans of Yemen (حواشب) occupied many territories throughout the country, and it is difficult to assess where they actually originated, although the most popular opinion places their ancestral home in Dhamār. By the time al-Hamadānī wrote *DoA*, pockets of these clans existed in Lahj, Ibb, Shabwah, and even as far as Ḥadramawt. The diligent reader who is interested in learning more about the Ḥawāshib* can research their history on the internet.

On pages 209 and 210 of *DoA*, al-Hamadānī describes for us the country side formerly known as Mikhlāf Ḥarāz (حراز) north-west of Ṣan‘ā’, wherein he mentions a place called *al-Ḥūrāniyān* (الهورانيان) as well as *Shibām* (شيبام).

مخلاف **حراز** و هوزن: هو سبعة أسباع أي سبع بلاد حراز المستخرزة، و هوزن و كرار، و إليهما تنسب البقر الرّارية، و صعفان و مسار، و لهاب و مجيح و **شيبام**، و يجمع الجميع إسم حراز... فمن وادي حار العقيل و الحبيل... و شط الحجل و الأحص... و المعشر و الدرخام... و **الهورانيان**.

Let us take a look at the following passage from Isai, regarding the exile of Moab:

Therefore I will weep with the weeping of Jazer for the vine of Sibmah; with my tears will I water thee, Heshbon, and Elealeh, for a cry is fallen upon thy summer fruits and upon thy harvest (Isaiah – 16:9)

*The root of the name is *Hshbn* or *Hashb* (by dropping the –n suffix).

There are several facts which must be noted in this regard:

First: The name *Sibmah* is actually spelled שבמה (*Shbmh*) in the “Hebrew” text. This same name appears in another passage of the Old Testament, where it is written in the form of שבם, which spells *Shbm*. The translations rendered it as *Shebam*. Here follows is the occurrence:

Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; the land which the LORD smote before the congregation of Israel, is a land for cattle; and thy servants have cattle (Numbers – 32: 3,4)

By simply comparing the context of the two passages (Isaiah and Numbers), and noting that the same geographical space is being described, we can easily conclude that *Shbm* and *Shbmh* designate the same place: Shebam.

Second: Previously, we gave examples of location names rendered by adding the *-h* suffix at the end (which can also substitute for the closed *t* in Arabic): Ḥareesh – Ḥareeshah (حريش – حريشة), Beesh – Beeshah (بيش – بيشه), Nāṣiḥ – Nāṣiḥah (ناصح – ناصحة), Madhab – Madhabah (مذاب – مذابة). This dialectical habit tends to feminize the names.

Third: In the “Hebrew” language, the *-aim* (*aym*) suffix denotes the dual form of words or names, whereas *-im* denotes the plural. Hence, the name *Ḥoronaim*, which is mentioned in relation to Moab, is the dual form of *Ḥorn*. In Arabic, this name could be rendered as Ḥūrāniyān, which al-Hamadāni happens to mention in relation to Shibām.

Fourth: The Shibām mentioned by al-Hamadāni in the passage in question is not to be confused with the famous city of Shibām in Ḥaḍramawt, which was given the title of “Manhattan of the Desert”, courtesy of its towering mud skyscrapers. The Shibām that is related to Ḥoronaim is another Shibām altogether, which lies in the Ḥarāz Mountains, within the same geographical space as Dhaybān (Debon) and Madhāb (Medeba).

Here are some important remarks regarding Shabwah (شبوة) and Shibām (شباب) by al-Akwa‘, in his footnotes in *DoA* (pages 171 and 213, respectively):

شبوة: مدينة قديمة و قاعدة إقليم حضرموت في العصر الحضاري... جاء ذكرها في الأدب اليونانية بإسم "سبونا"، و تقع شرق مأرب بمسافة ثلاثة أيام... و شبوة أيضا بلدة في الحواشب، جنوب شرقي تعز.

Paraphrase: There are several locations called *Shabwah* in Yemen, one of which lies in the Ḥawāshib (حواشب) territories. By far the oldest Shabwah is the one which the Greeks referred to in their records as “Sebona”. It lies a three day journey east of Ma’rib, and is the capital of the Ḥaḍramawt Province during the modern era.

شيبام: هذه شيبام جَمِير، و قد سبق الحديث عنها.

Apparently, al-Akwa‘ differentiates between Shibām of Ḥaḍramawt and Shibām of Ḥimyar, in the mountains north of Ṣan‘ā’. Today, this latter Shibām is known locally as *Shibām-Kawkabān* (شيبام كوكبان), and has been famous for its vineyards for ages. In fact, it just so happens that the warrior-bard Umru’ al-Qays sang of the vineyards (كروم) of Shibām in one of his poems:

أنف كلون دم الغزال معتق من خمر عانة أو كروم شيبام

Is it by pure coincidence that Isaiah and Umru’ al-Qays sang of the grapes of Shibām? Or is it perhaps that both figures were following the same, age-old tradition? Furthermore, what does Umru’ al-Qays, a Murāri prince of the tribe of Kindah have to do with the Jordan?

Speaking of the Murār (المُرار), who were none other than the Biblical Merari, the poet known to historians as Dhul Iṣba‘ al-‘adwāni mentioned them in one of his poems, alongside several locations of his ancestral homeland. Among these locations is a place he referred to as *Ṣu‘r* (صعر).

إن داري بمُرهب فبصُعر فمعورة فوخذة فالْمُرار

Could this be the Biblical Ṣ‘r (צער), which the translations rendered as *Zoar*? Or does it make more sense to place it near the southern borders of the Dead Sea, and claim that it was the village in which the daughters of the Prophet Lot sought refuge, when God destroyed the wrongdoers?

Also, it is worth noting that the *Ṣu‘r* described by the poet was a location in al-Bādiyah, far less fertile than Moab’s original home territories. This is apparent from the record of events gleaned from the poems, which speak of Moab being exiled to dry, barren lands. Interestingly, al-Hamadāni and his commentator, al-Akwa‘ (*DoA*, page 166) speak of nomadic tribes known as al-Ṣay‘ar (الصياعر), who roamed the plains of Shabwah and Ḥaḍramawt, and were known for raising a very famous and sought-after breed of camels, called *al-Ibl al-Ṣay‘ariah*. Here is what al-Akwa‘ wrote regarding these clans:

الصياعر: قبيلة مشهورة إلى هذا العهد، و تقرن بأختها الكرب، فتقول العرب: الكرب و الصياعر، و هم في الغالب بدو رحّل.

Paraphrase: Al-ṣay‘ar are a famous clan even unto this day and age. The clan is often mentioned in association with its sister, **al-Karb**; hence the famous phrase spoken by Arabs: “al-Karb and al-ṣay‘ar”. They were mostly wandering Bedouins.

Meaning: they were nomads (‘ibrān / “Hebrews”).

*The word *isba‘* is Arabic for *finger*. The poet was given this title, as legends claim one of his feet had six toes.



Photo #32: Shibām – Kawkabān.

The correct Arabic rendering of Elealeh – Elaleh is *al-‘Alāyah* (the silent Aramaic name אֱלֵעֵלֶה is spelled with the ‘*ayn* letter). The *al-* (*el-*) prefix was originally part of many proper nouns, before it emerged as a separate article to gradually replace the now extinct *h-* prefix. Below are three verses from poet Kuthayr:

و زرقا بأنباج البحار يغادرُ	يُغادر صرعى من أراك و تنضُبُ
سقي الثريا بينه متجاوزُ	و كل مسيل غارت الشمس فوقه
أطاع لها بان من المرد ناضرُ	و ما أم خشف بالعلاية شادن

The name Arāk (أراك), which appears in the first verse, is mentioned in the same context as *al-‘Alāyah* (العلاية). Al-Hamadāni states the following regarding Arāk:

بلد **بنى نهدي**: طريب و مصابة من ذوات القصص، و كتنة و أراك... واد فيه أراك.

According to the above sentence, Arāk was among the homes of the Bani Nahd clans. Today, the place is a ruin inhabited by fiercely independent clans who are armed to the teeth. It is called ‘*Uzlat Arak** (عُزلة أراك), and it is located in the Širwāḥ district (صرواح) of Ma’rib, on the borders of al-Bādiyah. The area is full of ancient vestiges practically begging to be excavated.

According to Isaiah, Moab sought the aid of Heshbon and El-Alayah, two frontier locations, and received none. The moans of the exiled clan were heard in the wilderness areas bordering the deserts. This description fits perfectly with the geography of the Ma’rib province, and the desertlike eastern fringes of al-Jawf. Eventually, the fleeing warriors of Moab reached Eglath, Shelishyah, Nimrim (a desolation whose ponds had dried up), and Dimon. The fugitives were forced to leave everything behind, taking with them only whatever portion of their grains and accumulated items that they could carry into the wilderness areas.

*[http://ar.wikipedia.org/wiki/%D8%B9%D8%B2%D9%84%D8%A9_%D8%A7%D8%B1%D8%A7%D9%83_\(%D9%85%D8%A3%D8%B1%D8%A8\)](http://ar.wikipedia.org/wiki/%D8%B9%D8%B2%D9%84%D8%A9_%D8%A7%D8%B1%D8%A7%D9%83_(%D9%85%D8%A3%D8%B1%D8%A8))

Most translations mistook Eglath and Shelishiyah as being a single place, and rendered the name as *Eglath-Shelishiyah*. Some versions rendered it as a completely nonsensical phrase. Here are some examples:

My heart is crying out for Moab; her people go in flight to Zoar, and to Eglath-Shelishiyah... (*Bible in Basic English*).

My heart shall cry out for Moab; his fugitives shall flee to Zoar, a heifer of three years old... (*Noah Webster Bible*).

My heart is toward Moab; cry do her fugitives unto Zoar, a heifer of the third year... (*Young's Literal Translation*).

How does one flee *into a cow* named Zoar?

The word *eglath* – *eglah* corresponds to the “Hebrew” עֵגְלָה (‘glh), which does indeed mean a young cow. This is the same as the Arabic term عجل (‘jl), which can be feminized by adding the *-h*, or short *-t* suffix ; hence: عجلة – عجل. Due to the fact that the original text did not contain punctuation marks, some names were inadvertently merged together. Eglah and Shelishiyah are actually two distinct locations in the wild, neither of which was found by archeologists in the Jordan. These places either vanished from memory, or no longer exist by their names.

In contrast, Namrim and Dimon, to where the remnants of Moab were exiled, still exist.

When the Orientalists failed to find any trace of Nimrim in the Jordan, they simply projected the name onto Beth-Nimrah (which belonged to the tribe of Gad), and assumed the two to be synonymous. This is in fact false, as *Nimrah* – *Nimran* (Bayt Namrān) is in the singular form, and is located in the Jawf area. Nimrim, on the other hand, is a plural form of *Nmr* (which means leopard or panther in both Arabic and Hebrew). Poet Hazāzah al-‘Amiry, in a very long poem describing desert places extending from Ḥaḍramawt all the way to the Yamāmah area, north of the Empty Quarter, sang of a place called *al-Namārāt* (النمارات), which is indeed an Arabic plural form of *Nmr*, and placed it along the road to al-‘Alya (العليا):

فالعقيقان عليا فالجواءُ	فالنمارات فاللوى من أنالٍ
العليا فقهر الوحاف و القوفاء	فكثبان الدبيل فالحمرةُ

As for the Biblical Dimon, it is a name that was the subject of enormous controversy, made apparent the minute we see how it was translated in several versions:

For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land (*King James Version*).

For the waters of *Dibon* are filled with blood: for I will bring more upon *Dibon*: the lion upon them that shall flee of Moab, and upon the remnant of the land (*Douay Rheims Bible*).

For the waters of *Dimon* are full of blood; for I will bring yet more upon *Dimon*, a lion upon them of Moab that escape, and upon the remnant of the land (*American Standard Version*).

quia aquae *Dibon* repletae sunt sanguine ponam enim super *Dibon* additamenta his qui fugerint de Moab leonem et reliquiis terrae (*Latin Vulgate*).

In the Aramaic text, the name appears as דִּימון, which clearly spells *Dimon* – *Dimun*. Yet, for some reason, the redactors couldn't make up their minds whether to render it with a *b* or an *m*. Could this have been the result of Masoretic tampering with the silent name *Dmn*? Here follows is a note, gleaned from a Biblical commentary regarding this issue:

[The spelling "Dimon" results in a wordplay ("Dimon" and "blood", which in Hebrew is "dam"). Therefore, on account of the large number of slain Moabites, the waters of Debon became red as blood, and the place was hence referred to as *Dimon*].

This arcane and finicky understanding of Isaiah's passage is but one example of how the redactors approached Biblical scripture, often interpreting the passages in contradiction with their context. How can Dimon be Debon, when the former is clearly described as a far away place to where the Moabites were exiled, while the latter was part of their original territory? The same commentary then goes on to state:

No definitive conclusion is possible about the place here called "Dimon".

Why is that, you wonder? Could Dimon be any other than the Dammūn (دُمُون) described by Umru' al-Qays?

كَأَنِّي لَمْ أَهْوِ يَوْمًا بِدُمُونِ مَرَّةٍ وَلَمْ أَشْهَدْ الْغَارَاتِ يَوْمًا بِعَنْدَلٍ

In the above verse, Umru' al-Qays, the poet and prince of Kindah* (a kingdom that was located in the Yamāmah area), recalls his childhood days in Ḥaḍramawt, the country of his ancestors. The bard vividly describes for us fond, yet sad memories of Damūn, and the bloody raids that were carried out in a neighbouring place called 'Andal (عندل).

In another short, yet spectacular rhyme, the same poet recalls the days of his youth in the oasis of Dammūn, writing in the ancient, single verse style:

*Umru' al-Qays appears in authentic Roman records under the name *Amorkesos*.

تَطاول الليل دَمُون
دَمُون إنا معشر يمانون
و إنا لأهلك محبّون

Here follows is a paraphrase of this nostalgic stanza; these few lines that remain from a lost poem that is nearly seventeen centuries old:

The night has been long, O Dammūn;
O Dammūn, we are all Yemenis at heart;
And your people are beloved to us.

Dammūn and ‘Andal* are located in Ḥaḍramawt (حَضْرَمَوْت), a fringe territory that is mentioned in the Old Testament legendary lineages of Joktan (Qaḥṭān), son of ‘Āber (قحطان ابن عابر), the grandfather of many South Arabians.

Joktan begot Almodad, Saleph, Hazarmaveth, Yarakh (Genesis 10:26)

Therefore, the possibility that Moab fought a last battle in the oasis of Damūn, where the waters turned to blood-red, suddenly seems very plausible.

As for the Biblical place designated as נְבוֹ, which became *Nebo* courtesy of the Masoretic rendering, the scripture describes it as being another location over which the defeated clans of Moab wept. According to Biblical dictionaries**, the term *Nebo* means “proclaimer”, or “prophet”. Yet, at the same time, we are to believe it designates the name of a pagan Mesopotamian deity, as well as a mountain on the east side of the River Jordan, known as *Jabal Nebah*.

In truth, the word *nebo* is the equivalent of the Arabic term *nabi* (نبي). Although the word is traditionally understood as meaning “prophet”, it can also indicate something that is high, elevated, or apparent (as in news being declared in a loud voice, or from atop a high place). The verb derived from this root is *naba* (past tense), which conveys the same meaning in the Accadian language. Technically, *naba* (نبا) *nabu* (نبو) and *nabi* (نبي) are all the same, as the vowel suffix has no effect on the root *nb*. Did the Bedouins of Arabia know of a place bearing that name?

The answer is yes, indeed. Here follows is a verse from a wandering “Jāhiliyyah” poet known as Aws bin Ḥajar, quoted by Yāqūt al-Ḥamwī in his *Glossary of Countries* (5:259):

*[http://ar.wikipedia.org/wiki/%D8%B9%D9%86%D8%AF%D9%84_\(%D8%AD%D8%B1%D9%8A%D8%B6%D8%A9\)](http://ar.wikipedia.org/wiki/%D8%B9%D9%86%D8%AF%D9%84_(%D8%AD%D8%B1%D9%8A%D8%B6%D8%A9))

**See: <http://eastonsbibledictionary.org/2683-Nebo.php> and <http://www.bible-history.com/hitchcock/N/Nebo/>

لأَصْبَحَ رَتَمًا دُقَاقَ الحصى مكان النبي من الكاثب

Yāqūt then goes on to expose the discrepancies and conjecture regarding the term, and whether it denotes the Prophet Muḥammad himself, a simple description of an elevated sand dune, or the actual name of a location. He finally substantiates the latter opinion, but fails to provide conclusive evidence as to its location, despite his quoting of poet ‘Uday bin Zayd:

سقى بطن العقيق إلى أفاق ففاتور إلى لَبَب الكَثِيب
فروى قُلَّةَ الأدحال وبلاً ففلجاً فالنبي فذا كريب

The above two verses describe the poet’s travels over a substantially large territory, and provide some clues as to the location of the elusive Nabi. The first thing worth noting is that *al-Katheeb* (الكثيب) is mentioned in association with Nabi, whereas in the previously-quoted verse by Ibn Ḥajar, we have *al-Kāthib* (الكاتب). It is certain that both names denote the same place, with the variation in the spelling due to poetic structure. However, not one narrator or geographer could pinpoint exactly which Katheeb is mentioned in the verses.

The most famous region known as *Katheeb* lies in the Nejd region (eastern-central Saudi Arabia), in the territories of the Rabee‘ah clans (ديار ربيعة). When the commentators realized the fact that Mount Nebo (where Moses supposedly died) could not be in Nejd, they resorted to the conjecture that *al-Katheeb* of Arabian poetry must designate *al-Katheeb al-Aḥmar* (الكثيب الأحمر), which was made synonymous with Nebo. However, there is absolutely zero evidence of a historical place bearing that name in Jordan. In fact, the only *Katheeb al-Aḥmar* ever mentioned by a classical geographer is a location pinpointed by al-Hamadāni as the burial site of the Prophet Hūd. Here is the passage (*DoA*, page 170):

و يفيض وادي ثوبة إلى بلد مهرة و حيث قبر النبي هود، و قبره في الكثيب الأحمر ثم منه في كهف مشرف في أسفل وادي الأحقاف.... و أهل حضر موت يزورونه هم و أهل مهرة في كل وقت.

The passage is talking about the tomb of Hūd, which lies south of Wādi al-Aḥqāf, in what is known as *al-Katheeb al-Aḥmar*, in Ḥadramawt (حضر موت). This has no relation to Jordan whatsoever.

Likewise, we have *al-‘Aqeeq* (العقيق) which also features in the poet’s journey. We know of three places which bear that name. The first is a province in the Bāḥah (الباحة) region of southern Saudi Arabia, the second designates a valley near Madinah, and the third is located in the Jawf area, on the road from Najrān to Ma’rib (see page 19 of this book).

Finally, the name Dhā Kareeb (ذا كريب) mentioned immediately after Nabi is completely alien to the geography and linguistic culture of the Jordan. The only place bearing that name that we could find is ‘Uzlat Dhū Kareeb (عزلة ذو كريب), in the Ibb Province of Yemen*.

Here follows is another verse mentioning Nabi, by poet al-Qaṭāmi:

لما وَرَدَن نَبِيًّا وَ اسْتَتَبَ بِنَا مُسَخَفَرٌ كَخُطُوطِ الشَّيْحِ مُنْجَلٌ

From the context, we can conclude, with certainty, that it is the proper name of a place. The poet describes it as a mountain covered with sand, with water running down its slopes, leaving marks resembling the tracks of a caravan. Although the actual location of Nebo / Nabi remains unknown, we can say with all confidence that not one of the poets quoted above was describing a location in the Jordan. And the city known today as *al-Karak* has no relation whatsoever with the Biblical Nebo, or with Kir-Hareseth.

Originally Existing in Jordan	Fraudulently Projected onto Jordan	Not located / Unknown
Moab	Nebo	Luhith
Al-Karak	Kir-Hareseth	Eglath
Ma'an	Dibon	Shelishiyah
Zoar	Horonaim	Beer-elim
Wadi Numeirah	Heshbon	Jahaz
Madaba	Nimrim	
Rabbah	Dimon	
	Elealeh	
	Sibmah / Shibam	

One question remains: how did names such as *Mo'āb* (مؤاب), *Ma'ān* (معان), *Rabbah* (رَبَّة) and *'Ammūn* (عمون) end up in Jordan? The answer is found in the following snippet from Arabic Wikipedia**, regarding the history of Jordan:

واتخذ الكنعانيون فلسطين بلداً لهم وسمّيت أرض كنعان، بينما سُمّيت الأردن تحت عنوانين عدة، حسبما نجده في أسفار العهد القديم نفسها: الاسم العام هو بلاد عبر الأردن. اما الأسماء الأخرى للأردن فقد كانت تسمى على اسم الممالك التي كانت تسكنها، والاسم الخاص هو المناطق الجغرافية وهي موكونات البلاد التي قامت بها هذه الممالك، وسمّيت كل مملكة وشعبها باسم تلك المنطقة مثل الأدوميون (نسبة إلى أدوم) والموابيون (نسبة إلى مؤاب)، والحشونيين (نسبة إلى حشون - حسبان الحالية)، والعمونيون (نسبة إلى ربة عمون - عمان الحالية). والباشانيون (نسبة إلى باشان وهي بيسان الحالية). ومملكة الأنباط نسبة إلى اسمهم وليس إلى اسم المكان. فقد جاءت هذه القبائل العربية مهاجرة من جزيرة العرب وحطّت رحالها في أرض الأردن واستوطنت كل واحدة منها دياراً يفصلها عن الأخرى معالم طبيعية وكانت العلاقة فيما بينهم ودية... يشار إلى أن الأنباط هاجروا من اليمن طلباً للرزق والزراعة ورعاية الماشية، ويؤكد هذا الأمر انتهاج الأنباط طرق الري والزراعة والنحت على غرار العديد من المنشآت المائية الموجودة في اليمن، لذا فإنهم عرب وليسوا آراميين، وإن استعملوا الآرامية في كتاباتهم.

*[http://ar.wikipedia.org/wiki/%D8%B0%D9%89_%D9%83%D8%B1%D9%8A%D8%A8_\(%D8%A5%D8%A8\)](http://ar.wikipedia.org/wiki/%D8%B0%D9%89_%D9%83%D8%B1%D9%8A%D8%A8_(%D8%A5%D8%A8))

**http://ar.wikipedia.org/wiki/%d8%aa%d8%a7%d8%b1%d9%8a%d8%ae_%d8%a7%d9%84%d8%a3%d8%b1%d8%af%d9%86

Here follows is a paraphrase of the above passage, which consists of a mixture of historical truths and Orientalist myths:

And the **Canaanites** took Palestine as their homeland, whereas the country of Jordan was given several names, as can **be seen from the Old Testament texts**, with “Trans-Jordan” being the general designation thereof. The country was also known by the various names of the people who inhabited it, such as the Edomites, **the Moabites**, the **Heshbonites**, the **Ammonites**, the Bashanites, as well as the **Nabateans**. And all these tribes migrated from Arabia, and settled in the Jordan, where they became neighbours, and enjoyed peaceful dealings among each other...**There can be no doubt that the Nabateans did in fact migrate from Yemen**, where they brought with them the same techniques of irrigation, agriculture, livestock herding and sculpture that are evident in that country. Therefore, it can be said **that they were indeed Arabs, not Arameans, even though they used Aramaic in their writing**.

Disregarding the garbage about the “Land of Canaan”, the “Jordan mentioned in the Old Testament”, or “the Aramaic nationality – as opposed to the Arabian”, we can at least understand that these names did not come from a vacuum, nor did the inhabitants of the region in question simply descend from a gateway in the sky to settle the land, as the vast majority of people believe. They were migrating tribes who came from South Arabia, which is undoubtedly the primordial reservoir of nations.

Here are some examples:

- The tribes of Kalb, Lakhm and Ṭay’ migrated and settled along the Mediterranean coast, with pockets of them also “popping up” in Syria and Iraq. The Lakhmides in particular became rulers of al-Ḥeerah, the so-called “New Mesopotamia”, during the 5th and 6th Centuries AD.
- The Bani ‘Ammūn (the Biblical Ammonites) left their ancestral lands of Rabbah, around Najrān, and established the “New Rabbah” in Jordan. Today, the city is known as ‘*Ammān*. Branches of this once mighty nation migrated eastwards, and settled in ‘Omān, also giving their name to that country. Do not be fooled, dear reader, by these names: ‘Ammān (عَمَّان), ‘Ammūn (عَمُون) and ‘Oman (عُمان). They are all one and the same.
- The tribe of Kindah migrated from their ancestral homeland in Ḥaḍramawt, and settled in al-Yamāmah and Iraq, with small clans thereof moving to Oman and Syria.

The information you have read above is not exactly new. In fact, Greek historian Herodotus, in his voluminous *History*, asserts that the Phoenicians, in their distant infancy, before becoming “Kings of the Mediterranean”, were indeed inhabitants of the Red Sea coast.

Where is the truth then? Which Moab is the Old Testament speaking of? Is it the Moab of the Levant, or the lost and forgotten Moab who once roamed the Arabian wilderness? Who were the

Ma'inim listed by Ezra and Nehemiah among the returning tribes? Were they the residents of Ma'ān near the Dead Sea, or the older and original Ma'in in the Jawf of Yemen?

If you are still uncertain about the answer, the following passages will be the final nail in the coffin of the Orientalist imagination:

Poet Ibn Muqbil once stood and wept over the vestiges of a place he referred to as Ḥabl (حبل), which he placed in the vicinity of two other locations: Ma'āb (مآب) and 'Arād (عراد). Here follows are the two stunning verses:

و قرية حبل المقيظ و أهلها بحسي مآب ترى قصور قراها
احتلّ أهلُك ذا القتود عرادا فالصحاحان فأين منك نواها

Where exactly are those vestiges?

Let us turn to al-Hamadāni', once again, to locate both Ḥabl and 'Arād. On pages 281, 282 of *DoA*, we encounter the following passage regarding some of the ancient ruins in the Jawf (الجوف) area:

فإننا نذكر ما بالجوف من الآثار و العمور، و نذكر ما هي أوطان الجوف و بلدها و ظاهره و بلد بني شاکر صفة الجوف
أوبن... و طب و واديا بني الأجدع و رحب و أوطان المراثي و حبل و عضلة و الصمع... ثم الغائط و الحضن بنجران، لها
و لأمير، و سدرا و السادة و هراب و عراد...

The above passage places Ḥabl and 'Arād in the Jawf area, in the vicinity of the Bani Shāker, with 'Arād being located on the Najrān (نجران) border. Al-Hamadāni then goes on to quote poet Mālik bin Ḥareem, who sang of 'Arād in the following verse, in the context of tribal wars:

سنحمي الجوف ما دامت معين بأسفله مقابلة عرادا

Note how the verse mentions al-Jawf and Ma'in as facing 'Arād across the wilderness landscape. Another poet, namely al-Ḥaṭee'ah (الخطيئة), also sang of the ancient Ma'āb of Yemen:

أتاني و أهلي بذات الدماخ فلا من مآب و لا من قارب

Al-Ḥaṭee'ah speaks of Ma'āb (مآب) and Qarb (قرب). The latter is a valley which empties in Tihāmah (تهامة). Al-Hamadāni (page 235) states that the inhabitants of Qarb hailed from the Ḥijr region (الحجر):

و قارب وادٍ أهله من الحجر، زيد بن الحجر، به ساكنة إلى تهامة.

These were the homes of Ma'āb al-Ūla (meaning: the original, ancient Moab of Arabia), whose scattered inhabitants eventually migrated to Jordan.

And here is the list of the on-going coincidences:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
142	ער	‘Ar	Ar	العَرّ	al-‘Arr
143	דיבן	Dibn	Debon	ذيبان	Dhaybān
144	מידבא	Midba	Medeba	مذاب	Midhāb
145	חורנים	Ḥornim	Horonaim	حورانيان	Ḥūrāniyyān
146	שבם / שבמה	Shbm / Shbmh	Sibmah / Shebam	شَبام	Shibām
147	צער	S‘r	Zoar	صُعر / صيعر	Ṣu‘r / Ṣay‘r
148	אלעלה	Al‘lh	Elealeh	العلالية / العليا	al-‘Alāyā / al-‘Alāyah
149	נמרים	Nmrim	Nimrim	نمارات	Namarāt
150	נבו	Nabu	Nebo	نبيّ	Nabiy
151	דימון	Dimon	Dimon	دَمُون	Damūn
152	מואב	Mo‘b	Moab	ماب	Ma‘āb

* * * * *

Conclusion

Exactly how and when did Palestine become the “Holy Land”? When did the city whose name appears in the Roman records and administrative maps as *Ilya’ Capitolana* become synonymous with the Ur-Salem of the Old Testament? How did this projection end up engraining itself so firmly in the consciousness of the generations, until it became a universally accepted truth?

In our view, the answer to these questions is quite simply **politics**. This leads to a necessary query: who stood to benefit from hiding the true theater of the Biblical events and projecting it onto the Levant?

In order for a lie or a false creed to be adopted by the masses as the truth, three conditions are required to be fulfilled:

- 1- It must be big and elaborate; for the bigger the falsehood, the more people will buy into it.
- 2- It must be repeated continuously, until it becomes the accepted doctrine. This is a psychological aspect that has been shown to be effective in conditioning the recipients of any creed or dogma.
- 3- It must be supported by the political establishment, which is often in symbiosis with the religious elite of the age, and which brutally persecutes any opinion that is not in line with the “politically correct” doctrine.

Once the above three conditions have been satisfied, there is virtually no limit as to what the upper echelons of society, or the ruling minority, can propagate as the truth when their interests calls for such. And the brain-washed masses will be ready to adopt pretty much any doctrine, no matter how outrageous or illogical it will prove to be upon close scrutiny. This leads us to the sociological aspect often referred to as the “herd mentality”, wherein the herd **itself** becomes its own police, and seeks to ridicule, oppose and persecute any dissenting voice. Those who deny that Palestine was the “Holy Land” of the Biblical prophets are hence labeled as “heretics”, “non-conformists”, or “anti-Semites”.

The more we look at the theological history of the world, the more it becomes apparent that we have been lied to. And there is no doubt whatsoever that the Romans were major culprits in the blasphemies that have been propagated as unquestionable truths to the followers of the three “Abrahamic Faiths”. And the Pharisee priesthood that was dominant in the Levant at the time of the Roman occupation of the region certainly had a hand in establishing the doctrine of Palestine being the Holy Land. This creed was later adopted by the Umayyad Dynasty, whose power was centered in Syria, and enforced by Vatican propaganda, during the age of the Crusades.

To cast more light on this subject, let us take a look at a passage from the writings of Arab historian Jawād ‘Ali (died 1987), in his voluminous *History of Pre-Islamic Arabia (Al-Mufasssal)*, concerning the Jews of Yemen. On page 265 (Volume I), ‘Ali states the following:

والموضع الثاني الذي عششت فيه اليهودية وباضت، هو اليمن. ففي هذه الأرض من جزيرة العرب ظهر اليهود فيها ظهوراً واضحاً، وصارت اليهودية ديانة البلاد الرسمية. أما كيفية مجيئها وانتشارها هناك، ومتى كان ذلك، فليس لدينا علم واضح دقيق عن ذلك.

Paraphrase: Another location where Judaism established a very firm and evident presence was Yemen. In fact, Judaism eventually became the official religion of that country. As for how and when Judaism spread in Yemen, we do not yet have any accurate knowledge regarding this issue.

‘Ali then goes on to paragraph after paragraph of speculation, stating several explanations in the shape of “perhaps”, “most probably”, and “most likely”, without ever giving a definitive answer to the puzzling question.



Photo #33: Where did they come from?

Here follows is our answer to this centuries-old puzzle:

It is a historical fact that wars displace people. And massive wars cause massive displacement. Aside from the countless wars fought among the Arabian tribes themselves, the ancient Egyptians had interests in the Arabian Peninsula, whose trade routes they sought to control. In addition, South Arabia was the prime source of myrrh and frankincense, which the Egyptians used for the purpose of mummification, and for their religious ceremonies. When the power of Egypt began to wane, during the 8th Century BC, the Assyrians took over and attempted, on several occasions, to reach the Red Sea coast, while making an example of the troublesome nomadic tribes that often raided the caravan stations. And with each military incursion, a new wave of migration from the Arabian Peninsula would take place.

The culmination of the Mesopotamian wars in Arabia came in the year 586 BC, when Nebuchednassar launched his massive campaign against Judea, plundered and destroyed Ur-Salem and its neighbouring townships, and took vast numbers of residents as captives to Babylon. Several generations of these captives remained in ancient Iraq for over fifty years, until they were released from bondage by the Persians, around 525 BC, and given leave to return to their ancestral homeland.

These tribes were very optimistic at first, with the rise of Persia. The Achaemenid monarchs had favorable relations, especially with the Jewish minorities, who had offered logistical aid to the Persians, to dispose of the Babylonians. In fact, some of the Jewish religious figures decided to stay in the unified Mesopotamia / Persia region, and formed what would later be known as the Pharisee Priesthood.

But the hopes of the returning tribes would eventually fade, as it became apparent that the destruction which had been caused by the successive Egyptian, Assyrian and Babylonian campaigns was too devastating to repair. They found nothing remaining of their homeland but poverty, ruin, and despair. To make matters worse, the Achaemenid administrative re-division of the conquered territories of Egypt, the Levant, Mesopotamia, Media, and Persia - unified for the first time into one, strong, centralized empire - brought about a diversion of the trade routes northwards. These geo-political developments dealt another severe blow to the Arabian caravan trade, which had been the backbone of the prosperity of the Israelites.

By the time the Romans burst onto the stage of the Mediterranean coast, around 100 BC, substantial numbers of Israelites, Jews and non-Jews alike, had already settled in the Levant, where they hoped for a new and more prosperous life. These migrating peoples designated the villages and geographical features of Palestine, Jordan, Syria and Lebanon with names from their ancient, South Arabian homeland, which had gradually fallen into oblivion.

Contrary to what Zionist propaganda claims, the Romans did not re-invent or change the names of the towns or features of the territory they colonized. They merely reconstructed the names according to the Latin dialect. When the Roman legions first landed at the port of Gaza, the most prominent group they encountered were the tribes of Tay' (طي), who were identified by their pagan Arabian deity, al-Filis (الفلس). Consequently, the Romans named the territory *Filistia*, and later *Filistia Judea*. This is the New Judea that history remembers, and the land that became, in the consciousness of the generations and the romantic imagination of the Orientalists, synonymous with Biblical Israel. This was no doubt due the machinations perpetrated by the religious and political elite - the details of which will be discussed in a future book - which set the stage for the New Jerusalem to inherit the role of the religious capital of the Middle-East. The "holiness" of Palestine was hence a Roman-Pharisee invention.

With the defeat of the Persians at the hands of the Greeks, fortune began to smile again on Arabia, as the new powers from Europe encouraged maritime trade, and sought to establish control over the waterways and strategic entrance of the Red Sea, between Ethiopia and Yemen. The myrrh and frankincense of the region became at the forefront of interest once again, and the Greeks sent many of their spies, in the guise of cartographers and geographers, to monitor the entire coastal region of Arabia, all the way to the city of ‘Adan. Due to his untimely death in the year 333 BC, Alexander the Great’s dream of laying his hands on what the Greeks referred to as *Arabia Eudaemon*, the almost mythical land of fabulous riches, could not be realized.

However, with the advent of the Romans, a new Jewish kingdom arose in Yemen: Ḥimyar*. And it is precisely at this point that the manipulation of events began, and some of the greatest mysteries of theological history lie buried.

Did the Romans try to establish control over Najrān and the ports of ‘Adan and Mocha and, at the same time, impose their yoke on the Ḥimyarites? Despite the fact that the Judeo-Christian records are mostly silent regarding this issue, we believe the answer is a resounding **yes**. And the campaign of the Roman general Aelius Gallus which, despite its early success, ultimately ended in disaster, and was recorded by the Greek historian Strabo, was not the first of such attempts, nor would it be the last of the Roman meddling with Yemen’s affairs. And it may have been during that delicate time (Roman-Ḥimyarite wars) in particular, that a man who would become known to the world by the name *Muḥammad* answered the divine call and preached the Qur’ān in the **original** homeland of the Jews and the Naṣāra, and nowhere else. As to exactly how and when that happened, that remains another story for another time.

In the end, we would say that it is not a matter of mere linguistic coincidence that the Old Testament and the classical Arabian sources are in agreement regarding the Biblical place names. The fact of the matter is that the Old Testament and the Arabian sources were indeed describing the same geography: South Arabia, from ‘Aseer to the shores of ‘Adan, and from the Red Sea coast of Tihāmah to the fringes of Ḥaḍramawt, was the theater of the Biblical stories. It was there that Judaism was born, under the influence of the priests who returned from exile in Babylon. As for Palestine, it did not become a significant religious center until the year 100 BC at the earliest.

Finally, we urge you, honored reader, to take a look at the following photo of the so-called “Weeping Wall” in Jerusalem, and ponder: where did this culture of standing and crying at the ruins come from? How did it end up in Palestine?

Is it not safe to say that humanity has been the victim of a colossal deception?

*In the Greek sources, the Ḥimyarites are referred to as *Omeritae*.



Photo #34: Standing at the vestiges.



Map #14: Origins of Judaism

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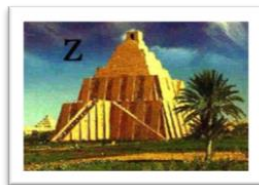
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